UNITAS

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INTERNATIONAL QUARTERLY REVIEW

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ORGAN OF THE UNITAS ASSOCIATION

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THE MOVEMENT WITHIN ANGLICANISM TOWARDS ROME

The subject which I wish to consider in the present article seems to me to require one or the other preliminary observation. We are dealing here, first of all, with Anglicanism as distinct from Protestantism. People habitually speak of England as being Protestant, while the official — and established — religion of that country wishes to be considered distinct from Protestantism. Let it be understood, therefore, that from this point onwards we shall be dealing with that form of Christianity which the English adopted in the sixteenth century and which, in spite of being affected by the influence of the Reformation, nevertheless conserved Catholic elements more than did the Lutherans and the Calvinists. Let us likewise keep in mind that Anglicanism is not confined to England, but that it has diffused itself in a certain degree everywhere in the British Empire, now become the Commonwealth. Finally, the unfolding of our theme invites us to regard Anglicanism under that aspect which brings it nearer to Rome and to inquire whether by its very nature it ought not to accelerate that tendency.

The reader will not be unaware of the origins of the Oxford Movement, the discourse of John Keble which set it going, the intervention of Pusey who formulated its principles, and the work of Newman who brought it, personally and through his many friends, to its natural termination. Those, on the other hand, who like Pusey have not come over to the Church of Rome are the ones who are continuing the movement within the ranks of Anglicanism; not only are they active themselves, but they serve as a ferment which, to a greater or less degree, influences many others. Accordingly, my remarks will not concern them alone but will bring into relief the forces in all of Anglicanism which incline it towards Rome, although with a marked diversity of strength.

One must give a good deal of weight to that tenacity with which Anglicans, even outside the Oxford Movement, insist on presenting their Church as the genuine continuity of the Catholic Church in England of pre-Reformation times. These Anglicans say that they constitute the Catholic Church, purged of the abuses and of the corruptions of the Church of Rome. The witnesses of this continuation are the splendid cathedrals and the abbeys which are

to be found everywhere on English soil. Under the same vaults and with the accompaniment of the same organs, which have hardly had to be remodernized, the same psalms are sung at the melodious service of Evensong. And at this religious service, one may see the celebrated professors of Oxford and Cambridge in attendance each evening, arrayed in their distinctive gowns.

Let us for the moment consider with what assurance these ideas are expressed by the Reverent G. F. Parsons, at one time Anglican bishop of Southwark, who was a personal friend of the archbishop of Canterbury, William Temple. Bishop Parsons is not an Anglo-Catholic, nor a High Churchman; he represents, rather, the middle road of Anglicanism. This is how he presents his case in his small volume in Italian entitled: *La Chiesa Anglicana*: « The Anglican Church preserves at the present time, as an inheritance from the past, much of that which came to it from mediaeval times. The beautiful cathedrals, the large and small parochial churches, the tradition of ecclesiastical art, both in architecture as well as in music, the procedure for the institution of bishops in their dioceses and of priests in their parishes — all this is eminently mediaeval. The liturgical offices, which are the vehicle of the public worship of the Anglican Church, originated directly from those in use in mediaeval England, which were local variations of Roman practice ».

But why is this Church thought to be Protestant? « Precisely because England is an island, and because in the political struggles of the 16th and 17th centuries she vigorously sustained the Protestant cause against the Holy See, matters ended with the belief that the Anglican Church in its interior life, in its doctrines, in its worship, in its church order, was also intrinsically Protestant, and thus — as Roman Catholics were unfortunately ready to assert — Protestant in the Reformed and Calvinistic sense. But this popular belief was far from being true because the Reformation of the Anglican Church was *sui generis*. Its product, Anglicanism, emerges according as its internal logic takes on consistency, through the development of its theology, of its worship, and of its church order, becoming finally a well defined and distinct type of Christianity, plainly different from that of the Churches adhering to the Lutheran and Calvinistic traditions » (ibid. pp. 21-22).

The Church of England was and is still for the most part anti-papal; but it is Catholic, the author sustains. He continues: « But it has always been said that the scope and likewise the result of the Reformation was not that of detaching the Anglican Church from that which was genuinely Catholic in its religious life, in its worship, and its church order — both Eastern and Western —

but only of purifying it from abuses and corruption which had darkened and deformed the doctrine and the practice of religion, under the papal domination of the mediaeval Church. It is significant that in our rite for the coronation of the sovereign, he takes an oath to maintain the Protestant religion; but he is also charged by the archbishop to defend the Catholic Faith » (ibid. pp. 22-23).

Now our purpose here is not to be polemical and to demonstrate that the Church of England is not Catholic. Obviously it is not because it is practically limited to England and the Commonwealth: it permits intercommunion with other denominations, but it does not require the profession of its own faith. It is not Catholic because it rejects truths held at one time by the entire Church and which had nothing about them distinctively papal — such as the doctrine of transubstantiation. The Church of England cannot be Catholic precisely because it is anti-papal, while the Pope is essential to the Catholic Church which is the Church of Christ, founded upon Peter.

But that which we are considering here is that definite will of belonging to a Catholic Church. Anglicans understand that the genuine Christian message could not have been discovered in the sixteenth century and that, consequently, what came later must be a continuation of a former age. For they were Catholics at first because of the faith brought them by St. Augustine of Canterbury; had they changed their faith, they would no longer have been Catholics but would instead be following the faith of Luther or of Calvin or of Cranmer, and not that of Christ. It is precisely this desire of being Catholic that harrasses Anglicanism from within, that holds it in agitation, and continually impels some of its best members to become Roman Catholics. In fact, this claim of the Church of England to be Catholic imposes on it certain limits beyond which there is born a spirit of restlessness or of defiance. Was it not because of this that the Oxford Movement came into being? For different reasons the leaders of Anglicanism were inclining towards liberalism, and it was then that John Keble arose to protest.

Delivered at the University of Oxford and published under the title « National Apostasy », Keble's sermon was an awakening for many and served to channel the energies of the more fervent. Thus, it began that ascendance towards a more flourishing religious life which brought some, like Newman, to the Catholic faith and others, like Pusey, to beliefs and forms of worship which approached it.

Another instance which has attracted considerable attention

in our day has had to do with members of the Anglican Communion in South India. There the Anglicans have united with three other denominations — the Methodist, the Presbyterian, and the Congregationalist — to form one body bearing the name of the Church of South India. The non-episcopal denominations have agreed to have their ministers ordained in future by a bishop; and the episcopal Church, that is, the Anglican, has agreed to recognize the validity of the ordinations effected up to the present in the non-episcopal churches and not to require from them a definite doctrine on episcopacy. After much anxious hesitation the Convocations of Canterbury and York, which constitute the most authoritative organ of the Church of England, approved the aforesaid union and permitted a partial intercommunion with the Church of South India.

It is clear that in this union the episcopacy is not considered an essential function of the Church both because the validity of ordinations performed without a bishop is recognized and also because the nature of the episcopacy is left undefined.

Many Anglican ministers were shaken in the confidence they had in their Church; and some of them immediately asked to be received into Church of Rome. These were few at first, but others eventually followed. What has served to spur them on is the contrast between the pretension of conserving the Catholic character and certain denials of it which are purely Protestant. In short, that which moves Anglicans from within towards the Catholic Church is the desire to be Catholic. The Oxford Movement was launched by those profoundly religious souls who took seriously the exigencies of a Catholic faith. Even those who like Pusey have not gone so far as to become genuinely Catholic constitute, nevertheless, a body of Anglo-Catholics who distinguish themselves from other members of the Church of England because they feel more keenly the implications of the name « Catholic ».

The awakening of 1840 onwards not only saved the faith in many Catholic principles, but by a natural consequence introduced many Catholic elements into practice and worship. Who, for example, has not seen for himself, or at least who has not heard from those who have had the experience, how when entering certain Anglican churches one would believe himself to be in a Catholic church? In such churches one can see a holy water font, the stations of the Cross, a statue of the Blessed Virgin Mary, an altar, a tabernacle beside which burns a sanctuary lamp to indicate the presence of the Blessed Sacrament and before which a genuflection is made. In some of these churches the solemn liturgy is cele-

brated with Catholic vestments, with deacon and subdeacon, and with a complete Catholic ceremonial.

All this is an achievement of the Oxford Movement. Thus, the ideas of the theologians are communicated to the people in tangible form. The liturgy, as we know, is an expression of the faith. Consequently, if it is believed that the Eucharistic liturgy is a true sacrifice, it becomes necessary to have an altar; if it is believed that Jesus Christ is really present in the consecrated species, it becomes logical to reserve the Sacrament for bringing it to the sick and for the purpose of adoration. When there is belief in the internal transformation of the soul by means of the great mysteries of the faith, there is at the same time the desire to express Christian joy and gratitude by the richness of worship.

The Anglican bishops have resisted the adoption of these Catholic practices, but they have yielded, bit by bit. All along the way there has been a struggle for the use of incense, for having lighted candles at the altar, for having the minister at the altar face towards the east with the people at his back; and most especially has there been controversy over the reservation of the Eucharist. At one time the bishops of the Church of England decided upon the revision of the *Prayer Book,* in which some concessions would have been made to the Anglo-Catholics: the use of vestments, candles, incense, and the conservation of the consecrated Species (this with many restrictions). However, the proposed revision was rejected by the House of Commons on two occasions, and since that time each bishop has acted as he has thought best.

The acceptance of Roman rites and practices is not sufficient it is true, to make one a Roman Catholic, but it remains, nevertheless, a force which inclines one towards Rome and which logically should lead him there.

We may add that with regard to the spiritual life and prayer, as well, the proximity is most marked. Books on religious subjects read by Anglicans are often works by Catholic authors. Some of their ministers recite the Roman Breviary; in fact, when one of them happened to show his well-worn Breviary to Pope John XXIII, the Holy Father made him a present of his own copy. Some Anglicans, furthermore, have adopted the reformed version of the rites for Holy Week introduced by Pope Pius XII. In addition, they recite the Rosary and make pilgrimages to the Shrine of Our Lady of Walsingham. In short, one might say that in liturgical matters there is nothing of a Catholic nature which cannot be found in the Church of England.

But let us come now to another phenomenon much more important than external forms of worship and which probably carries

with it the best hopes for the attainment of the full Catholic truth: I refer to the flourishing within the Church of England, in less than a century's time, of a large number of monasteries and convents in which there is a regular and fervent development of the religious life.

The celebrated Lord Halifax, the future author, together with Cardinal Mercier, of the Conversations of Malines, had himself been a postulant of a community in formation and was very anxious to give to his Church the glory of the monastic life as a testimony of her authenticity. Annoucing the arrival at Caldey of the Benedictines founded by Aelred Carlyle, he wrote in the *Church Times* of 17 August, 1906: « It is not a mere question of another community coming into being; it is rather the recovery of a great principle, for the lack of which the Catholic revival has been incomplete ».

« Père Lacordaire », he continued, « used to challenge the Catholicity of the Church of England on the score of her lack of the Religious Life. Could he look upon England today, he would see with other eyes than he saw then. He would realise how the great Catholic Revival has gone on, the heritage of the Church has been recovered step by step, until today we have not only Religious Communities like Cowley and Mirfield, whose work lies in the active sphere of the mission field; of Kelham, where vocations for the priesthood are fostered; and the numberless Sisterhoods which care for the sick and the sinful; but also a Community of Benedictine monks, which by the Grace of God has won through the early and tentative stages of a task of singular difficulty, and has claims upon us which it is for us to recognise in a definite practical way » [1].

However, the facts proved that the Church of England was not yet ready to admit Catholicism to that degree. The monks of Caldey with their white Cistercian habits, intended to be Benedictines in earnest and to restore all that which constitutes the value and beauty of the Benedictine life: the Latin liturgy celebrated with care, the perfect rendition of the Gregorian chant, use of precious vestments, devotion to Our Lady, the searching out of the spirit of St. Benedict. Besides this, it was their constant prayer that the Church of England might return once more to communion with the Church of Rome [2]. Their ceremonies, their liturgical texts, their devotions — all was Roman in character.

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[1] Peter F. Anson, *The Benedictines of Caldey*: London, 1940, pp. 90-91.

[2] One of the articles of the Constitution of the Caldey community read: « As a congregation, our Appeal, in the Doctrine and Practice of our Religion, is to the Catholic and Universal Church; and our position in the Church of England is that of Catholics, separated from the rest of Western Christendom

This is how matters stood when Dr. Gore, then Bishop of Oxford, in a letter to the Monks of Caldey on February 8, 1913, requested that the liturgy of the Abbey be conducted according to the prescriptions of the *Prayer Book*, that the observance of the feast days of the Immaculate Conception and of the Assumption be eliminated, that exposition and benediction of the Blessed Sacrament be given up, and that the cult of sacred relics cease. In consequence of this, a month later the abbot and the monks of Caldey, with the exception of one professed member, were all received into the Roman Catholic Church, together with the nearby Sisters of Saint Bride.

Lord Halifax, nevertheless, was not discouraged, and soon after his project was taken up again. A new abbey was set up in the diocese of Worcester and as its superior was named the one professed member of Caldey who had remained an Anglican; but a year later even he asked to be received into the Church of Rome. Still, the new community survived. Its chaplain, who had lived at Caldey as a simple oblate, was finally created abbot in 1922, first of Pershore and then of Nashdom. He was a man of exceptional qualities who gave the monastery its actual form. This time the institution maintained its Anglican existence, and today is the flourishing Benedictine monastery of Nashdom. It was these monks who were in correspondence with the community of Sister Maria Gabriella, the Trappistine nun of Grottaferrata who offered her life for the union of Christians and who was taken at her word.

As far as I can ascertain, the Benedictines of Nashdom are no less the proponents of Roman ways than were the monks of Caldey. If they were to receive a letter like the one written by Bishop Gore to their predecessors, it would probably cause consternation among them. But the Anglican bishops are well aware of the attractive force of Catholicism and are tolerant of what could be suppressed only with difficulty.

The monastic life is not the only form of the religious life. Congregations of other fervent members of the Anglican Church have also multiplied. Of these we may cite the example of the Cowley Fathers, founded at the end of the last century, who follow an austere rule of life and who carry on a valuable apostolate both among the people in general and in the field of retreats which they conduct in a well-ordered manner. One of their number, Father Longbridge, has written a highly regarded commentary on the Spiritual Exercises of St. Ignatius Loyola.

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by the events of the Reformation, who deem it their special Vocation to labour and pray that England may return to the External Unity of the Whole Church and to Communion with the Holy See of Rome ».

The Community of the Resurrection at Mirfield likewise carries on a life of prayer and evangelization.

Peter Anson, the very capable writer who once belonged to the monastery of Caldey and who became a Catholic with its other members, has published a sympathetic account of the religious communities in the Anglican Church with the title, *The Call of the Cloister* [3]. In its pages he gives an account of eighteen religious communities of men and about seventy of women in England alone.

Now this flowering of the religious life is not only in itself a definite approach to the Catholic spirit, but in many cases it is carried out in a manner imitating the rule of Catholic monasteries and convents. In these centers of piety prayers are said for union with the Catholic Church, and from time to time the request is made, either individually or collectively, for admission into the Church of Rome. Mr. Anson notes in his book that of the 31 foundations for men that came into being in the years from 1842 to 1933, sixteen continued their existence; and of these, five passed over into communion with the See of Rome.

This observation brings us face to face with the problem of conversions. Some Catholic ecumenists show little enthusiasm for individual conversions which, they say, bring about hostility in the milieu from which they come and thus create an obstacle to the movement towards Christian unity. And yet, all should be in agreement that when an individual is convinced of the truth, he should both embrace and profess it, leaving to Providence the care of those souls not yet convinced. Here it is a matter of one's own salvation, and as Newman wrote in this regard at the moment of his decision: « Life is short, and eternity is long ». Even in the matter of corporate conversions, each has to make his change individually; and it is quite probable that conversions en masse will be preceded by a growing number of single conversions.

It is true, none the less, that the best hopes are not to be found with the movement of conversions as they occur today. Certainly, this movement is both important and encouraging. In England last year there were some 13,000 conversions to the Catholic Church. The quality of these converts is also quite impressive. At the Beda College in Rome, for example, there are a number of former Anglican ministers who are preparing themselves for the Catholic priesthood, among them an ex-superior of a seminary and a former provincial of a religious community.

The motives of these conversions to the Catholic Church are fundamental and are capable of exerting a profound influence: one

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[3] London: SPCK, 1955, pp. 641.

individual recognizes the necessity of an infallible authority in the Church, while another remains convinced that Catholic principles, as he understands them, are not realized in the Church of England. In any case, if we remember that the Catholics in England number at the most four million and that of these not a few — for different reasons, through weakness, or on account of mixed marriages — fall away, it becomes evident that the rate of thirteen thousand converts a year is a far cry from a genuine Catholic renascence in England. The present statistics, therefore, leave much to be desired.

But statistics, like the whole of mathematics, suppose the constancy or the immobility of the elements in question. They do not take into account the events dependent upon free activity.

We have shown that in Anglicanism there exists a moving principle, an active leaven, the existence and vitality of which is outside the range of statistics; the latter can only measure some of the effects produced. Certain plants, for example, require a very long internal preparation before they begin to blossom and bear fruit; but once that preparation is over, blossoms and fruit are produced in abundance. In like manner, one can readily suppose that the immanent Catholic exigencies of the Anglican system are internally at work among the different parts of the mass of Anglicans — hardly perceptible or still weak in some, and more active in others: more intense in certain groups, in certain churches and seminaries, and most especially in a number of monasteries and convents. In the measure that this ferment accomplishes its work of transformation, the preparation will go on; and the day will come in which the statistics will change, and the Catholic consciousness in many sincere minds will arrive at its natural termination.

Father Paul Wattson once wrote « ... we must not measure the results of the Church Unity crusade among Anglicans by the number of the Clergy who actually enter the Catholic fold. If we did, we would only be mistaking the straw on the surface of the water for the deep, strong tide underneath which is the impelling cause of its motion. The extraordinary and encouraging thing is the mighty undercurrent, or Romeward drift, everywhere manifest in the Anglican body ».

Let us, for the moment, look at the degrees of Catholic maturation in the Church of England. The thirteen thousand converts revealed by the statistics are those who have arrived at the goal. Then there are those next in order who are conscious of the destination to which they are tending and who have no difficulties regarding Catholic doctrine; these Anglicans usually work

openly for a reunion in a body or en masse of the Anglican Church with the Church of Rome. However, because of the marked diversity in the levels of preparation, it is out of the question to think about the reunion of the entire Church of England. It would not seem impossible, a priori, to expect such a step on the part of the Anglo-Catholics; however, the present time seems to raise hopes only for the more extreme wing of this group which shows itself to be quite active and which sponsors periodicals with the significant names of *Reunion,* the *Pilot,* and the *Dome.* Nevertheless, those who do come over to the Catholic Church have been relatively few thus far.

What is it, we may ask, that holds them back? For some of those who are the better disposed, there is the desire of taking the step together with a group; but up until now the plans proposed in this regard have proved to be unacceptable. For others — considerably more numerous, I would say — there is the fear of being disloyal towards their own Church. Conscious of having received the faith and other graces from the Lord in the Anglican Church, they consider her as their mother and are unwilling to leave her. This is a noble sentiment, to be sure; but is there any real reason to believe that admission into the Catholic Church would prevent one from being grateful to all those who have in some way been instrumental in bringing him the grace of Christ? Actually, there is no repudiation of anything Christian offered by Anglicanism; there is only the admission that those values were incomplete and that they were orientated towards their completion within the mother Church abbandoned in the past. This is certainly not disloyalty, but simply an ever more honourable recognition of the truth.

In this respect an Anglican author has written: « As to loyalty to the Church of England, I maintain that those who love her should try to save as much as possible by reunion before it is too late ... The way to show our gratitude for all that God has done for us through the Oxford Movement is by not allowing it to be sidetracked from its acknowledged goal. I am one of many who, as far as we can see, would never have known Catholicism if it had not been for the Church of England. The prospect of the future of the Anglo-Catholic party and of the Anglican Church as a whole, without Catholic reunion, can only inspire dismay and dread in the mind of one who loves them » [4].

Additional obstacles could also be enumerated, like the invalidity of Anglican ordinations, economical difficulties in certain

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[4] T. Whitton, *The Necessity for Catholic Reunion,* London, 1933.

situations, nationalistic prejudices, etc.: but these factors are less fundamental.

The more profound and permanent reasons for hoping in the Catholic future of the Church of England are really these: by its very nature and by its pretension of having always been the Catholic Church of the land from before the time of Henry VIII, Anglicanism remains open to movements like those of Oxford; and the Oxford Movement by its very essence tends towards Rome. It is in view of this, indeed, that the celebrated English Dominican, Fr. Vincent McNabb, was able to say of the Oxford Movement at the beginning of this century: « It was essentially a movement. Beginning in a common-room, it moved the Colleges; it moved the University; it moved the Kingdom; it moved Christendom. And it is still moving. Nothing kills it; few things can even delay it. Every weapon forged against it, ends by fighting its battles ... Most of the men who started it and nearly all the bishops who have lost their time, and their peace of mind, trying to stop it, were agreed it meant Rome. Newman, who made it and made a theory for it, and then gave up the theory and it — Newman, who knew what it was and whither it was moving, if any man did, gave a course of lectures that are part of our national literature, to show that the home of the movement is union with the Holy See. To him the homeward movement was and must be a Romeward movement. It began in the common-room at Oriel, and can end only under the dome of St. Peter's » [5].

CHARLES BOYER, S. J.

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[5] Fr. Titus Cranny, S. A., *Father Paul Wattson, Apostle of Unity*. Graymoor, N. York, 1958, pp. 41-42.

POPE JOHN XXIII AND THE CHRISTIAN EAST

I. Service in Bulgaria (1925-1934)

The election of His Eminence Cardinal Angelo Joseph Roncalli to the papacy gave rise to great joy throughout the world and to a widespread sympathy that kept growing apace. But most especially did it affect profoundly all those who are interested in the Christian East and who, in different ways, are striving to bring about the cessation of the Byzantine separation. The different branches of the Unitas Association have welcomed with particular sensibility the accession to the pontifical throne of a prelate who has lived for twenty-five years in the heart of separated Christian communities both in the Balkan peninsula and in the ancient capital of Orthodoxy and who thus possesses a profound and concrete knowledge of the disquieting problem of unity.

The election, which for many was unexpected, was an unusual event in the annals of the Church of Rome. Since the tragic separation which drove far from the center of unity the glorious Byzantine-Slav churches, Pope John is in fact the first successor of Peter who has spent the greater part of his episcopal career among the separated Eastern Christians. This new fact has precedents only in the long-distant past when there acceded to the papal throne personages who had formerly been apocrissaries (today we call them nuncios) of the Bishop of Rome at the Court of Constantinople. We may with reason compare His Holiness Pope John XXIII to St. Gregory the Great who as a young deacon represented the Holy See for six years (579-585) on the banks of the Bosphorus. It is likewise of interest to recall here the dynasty of Eastern popes, many of whom bore the name of John.

At a time when sincere efforts towards a *rapprochement* and for reconciliation are being multiplied within the ranks of a tragically divided Christendom, the fact of Cardinal Roncalli's accession to the papal throne appears to be truly providential.

In the early part of March 1925, Pope Pius XI took one of those bold steps of which he was so singularly capable. He named as Apostolic Visitor in Bulgaria a monsignor of forty-four years

of age, a man that no one would have been led to suppose was specifically prepared for a diplomatic career. A professor of Church history, patrology and apologetics, first in the Major Seminary at Bergamo and subsequently at Rome, and then historian of his native diocese — a circumstance that permitted him to enter into relationship with the future Pope Pius XI amidst the archives and manuscripts of the Ambrosian Library of Milan — Don Roncalli was not, nevertheless, one of those intellectuals or those scholars who confine themselves within the austere enclosure of their studies. The numerous pastoral duties which he had to carry out during the first twenty years of his priestly life had revealed him to be an excellent organizer and an intensely apostolic individual. Monsignor Roncalli had also learned to know something of the East and the Middle East during a pilgrimage to the Holy Land and in his capacity as director of the subcommission for publicity and the press which was a part of the Executive Committee of the Missionary Exposition organized in connection with the Holy Year of 1925. In any case, his nomination came as a surprise. Monsignor Roncalli accepted it as a missionary mandate. As he was to write later, it was a matter of a « more concrete service in the interests of missionary co-operation in the Near East »[1], for « papal diplomacy is always at the service of Holy Church »[2]. « Up to the present », the new Apostolic Visitor declared, as he took leave of the Movement for the Propagation of the Faith, « I have striven to awaken in all a keen cooperation in the apostolate. And now, here I am — although most unworthy of it — a missionary apostle myself »[3].

Designated on March 3, 1925, as titular archbishop of Areopolis, Angelo Joseph Roncalli was consecrated on March 19, his patronal feast day, by Cardinal Tacci, Secretary of the Sacred Congregation for the Eastern Church and previously Apostolic Delegate to Constantinople. The new bishop chose to celebrate the first Mass following his consecration on the tomb of St. Peter where twenty-one years before he had dedicated the first fruits of his priestly life. He intended thus to reaffirm his loyalty to the Holy See and his will to work for the reconciliation with the one shepherd of the separated Eastern Christians in whose midst he was to carry out his apostolate.

On the 25th April of that same year, in the company of Father

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[1] *La Propagazione della Fede*, the writings of Angelo Giuseppe Roncalli. Rome, 1959, p. 105.

[2] Ibid., p. 11.

[3] Ibid., p. 86.

Boschaerts, O. S. B., Msgr. Roncalli disembarked at Sofia where an uneasy atmosphere prevailed. The week before a revolutionary coup had effected the collapse of the dome of the Orthodox cathedral during the funeral of a government official and had caused a veritable hecatomb. In consequence, a state of siege had been proclaimed.

But in the face of such disorder, to what purpose would the peaceful and generous son of Lombard peasants be coming? He was coming to begin a thankless task: to review and to organize the Catholic communities of Bulgaria.

At this point a brief historical note would be helpful: Bulgaria is a nation whose population is about eighty per cent Orthodox. Catholics constitute a very weak minority, amounting to several tens of thousands among some 6,000,000 inhabitants.

Among the latter the Pavlicans make up the oldest and most compact group. A result of the missionary work of the Franciscans (from the 17th century onwards) among the Paulicians, this community follows the Latin rite. A Catholic group of Eastern rite was also formed in Bulgaria about a century ago, and was immediately impeded by Moscow; however, it succeeded in maintaining itself and prospered, due chiefly to the unitive work of the Fathers of the Assumption and of the Congregation of the Mission.

In the wake of the first World War, the treaties of peace, by taking away from a vanquished Bulgaria her territories of Thrace and of Macedonia, provoked an exodus towards the interior of the nation of Bulgarian populations annexed to Greece and to Jugoslavia. Among the refugees were to be found a good number of Catholics who, dispersed here and there among those not of their own Church, found themselves in difficult circumstances. It was precisely to remedy this situation and particularly to organize the hierarchy that Monsignor Roncalli had been sent to the Balkans.

On the day after his arrival, Monsignor Roncalli assisted at the liturgy in the Byzantine-Slav rite in Sofia and immediately established contact with his faithful. A few days later he engaged King Boris in a long conversation and paid a visit to leading political personages. His status as a simple Apostolic Visitor, without a diplomatic mandate in the strict sense, left him with considerable liberty of action. Everyone admired his talent, his diplomacy, and amiability. Thus, in a nation so reticent in its attitude towards Rome, the prestige of the papacy was in good hands.

Following these first official contacts, the Apostolic Visitor begins his tour of inspection. Besides the great centers like Plovdiv, Sliven, Jambo, and Burgas (on the Black Sea), he visits likewise localities of lesser importance like Gadzilovo, Dorukli, Tapuzlari,

Malko, Tirnovo, Mostratli, Svilengrad, even to the smallest villages and the tiniest Catholic centers of Bulgaria. Nothing arrests his pastoral zeal, neither the arduous travels, nor the impervious and tortuous roads, nor the ignorance of the language which, at least at the beginning, entailed the constant use of an interpreter [4]. Monsignor Roncalli endeavors to acquaint himself with everything; he strives to gave his attention to everyone, above all, to the most needy. His geniality and his sollicitude make him welcome everywhere.

At the end of his long circuitous journey in the month of August, a number of journalists came to interview the representative of the Pope. Fortunately, we are in possession of the text of this interview. A summary of it, as well, was published in *La Bulgarie,* a newspaper of Sofia published in French. It reads as follows:

« We entered the courtyard of the Uniate church of Sofia where before us stood the white house of Monsignor Roncalli. A Bulgarian priest was there to greet us and invited us into a simple but elegant sitting room. Almost immediately the doors of the Monsignor's study opened, and we saw His Excellency arise and leave his desk covered with books. On a small bookshelf could be seen various works of the Fathers of the Church [5] as well as of a number of the great Italian writers: Dante, Petrarch, and Manzoni.

« The Monsignor is relatively young. His features are striking for their energy, their sincerity, and their gentleness. He receives us affably and with simplicity and explains to us with the customary ardor of his countrymen the scope of his journey to Bulgaria and his first impressions of the country.

« ' I have come here ', he tells us, « to bestow on Catholic Bulgarians the blessing of the Holy Father who has always had a profound respect and ardent love for the noble Bulgarian people.

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[4] Monsignor Roncalli applied himself as soon as possible to the study of the Bulgarian language. Beginning with February 1926, he profited from the lessons given by his secretary, Fr. M. Ustickov, A. A. who also taught him French. According to Msgr. A. Giovannetti, the apostolic visitor was able to give an allocution at the Christmas Mass of 1927, partly in Bulgarian, partly in Italian, and partly in French. (*Giovanni XXIII,* Rome, 1959). Moreover, a letter of Father Ustickov informs us that for Pentecost of that year, Msgr. Roncalli delivered « a brief discourse in Bulgarian ». In any case, the feast day was a most appropriate one for manifesting the gift of tongues.

[5] Already having been a professor of Patristics, Msgr. Roncalli always kept up an intimate contact with the works of the Fathers of the Church which he very frequently cites in his allocutions. He recently made a gift to the Seminary of Bergamo of 500 precious volumes of the Graeco-Latin patrology of Migne.

My mission consists in organizing the religious life of Bulgarian Catholics who, although a small minority, have become rather numerous after the repeated arrivals of refugees from Macedonia and from Thrace. It is incumbent upon me to regulate and to study certain questions well, as for example the present condition and the future of Catholic schools and churches, marriages between Catholics and Orthodox, etc. I have found that much good can be done for Bulgarians of the Catholic faith with regard to their religious instruction and their religious discipline, maintaining intact the respect due to their new institutions, their customs, their rite, and their language. My impression is that, in general, the Bulgarian people possess outstanding qualities from the Christian point of view; their foundation is indeed a good one. I have already observed the people of Bulgaria at close range, and have been learning their language and studying their history. I have visited a considerable part of the country and have seen, among other things, the celebrated Valley of the Roses ... The land is cultivated marvelously [6] ... I have experienced the beauty of the landscape which can be compared to that of Lombardy and of Calabria. I have been deeply impressed with the simplicity and with the goodness of the people who have received me with the greatest sympathy and with a moving hospitality ... I must say here that I have been a witness to the most complete toleration of the Bulgarian people towards racial and religious minorities '.

« The countenance of Archbishop Roncalli lights up with a genuinely profound joy when he speaks of our nation, of our simple and gentle peasants ... With regard to the question of whether it is already time to establish diplomatic relations between the Vatican and the Bulgarian State and what the consequences of this would be, His Excellency replied:

« ' I think that perhaps it would be a bit too early to establish relations for various reasons. As far as your nation is concerned. only advantages would accrue from its being represented at the Vatican [7]. The Holy See has always been animated by the best

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[6] Having conserved this love of the land, inherited from his country background, the apostolic visitor showed a lively interest in the agrarian problems of Bulgaria.

[7] Even Bulgaria had understood perfectly the importance of such a representation. Shortly after the expulsion of the dictator Stambulinski (9 June 1923) and the installation of the government of Tsankov, the *Balteuxin* news agency issued the following report: « The sojourn of the government Minister Kalkov in Rome made it possible for this Bulgarian diplomat, in his discussions with the Holy Father and Cardinal Gasparri, to establish a basis for a reciprocal agreement regarding religious questions between the Holy See and the Bulgar State, an agreement which could take on the form of a con-

sentiments towards Bulgaria, for the advantage of which she could exercise a great influence by means of her representatives in the various countries. You are aware, I am sure, that it is not arms that govern the world, but ideas instead' » [8].

The new Apostolic Visitor, who during the early months of the Holy Year of 1925 in Rome had been the very active president of the special commission for the press and for publicity, was able, with the help of the local clergy, to organize two jubilean pilgrimages of about 200 persons during the first months of his sojourn at Sofia; among these were to be found a number of Orthodox.

« This was an admirable success », notes the Chronicle for the Holy Year of 1925, « if we remember that it was the case of a country saddened by war and insurrection; of hardworking people, but poor; of Catholics who live here and there among very large majorities of fellow citizens of another faith ». Received in audience by Pius XI, the first group (in the month of July) heard the Holy Father invoke the glorious memory of Saints Cyril and Methodius, apostles of the Slavic peoples and instrumental in the conversion of King Boris, « baptizer » of the Bulgarian people. « This happy past », said the Pope, « joined to the present reality represented by the Catholics who live in Bulgaria, would be enough to justify the most lively hopes for the future of Catholic Bulgaria ». His Holiness likewise said that he remembered with gratitude the affectionate welcome given by the Catholics of that country to the Apostolic Visitor who had been sent to bring them the greeting and the blessing of the Pope who thus, through the instrumentality of the Apostolic Visitor, would be, as it were, « living among them, seeing them with his own eyes and hearing them with his own ears ».

Monsignor Roncalli himself accompanied the second pilgrimage (8-10 October) and was honored by the Holy Father with special praise. Almost all the Bulgarian press acclaimed the two addresses of Pope Pius XI to those whom he had received in audience. The Catholic newspaper of Sofia, *Istina,* dedicated a special number exclusively to the second pilgrimage. After they had returned among their Orthodox countrymen, the happy pilgrims became the proponents of a return to unity. There were even plans afoot for a pilgrimage to Rome made up solely of the Orthodox, but unfortunately a number of difficulties on the practical level prevented this project from being realized.

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cordat ». It is certain that these projects of reconciliation were not foreign to the Nunciature.

[8] *La Bulgarie,* 7 August, 1925.

Organization of the Hierarchy of Eastern Rite

One of the principal missions assigned to the Apostolic Visitor was that of drawing up a list of names from which a bishop for the Bulgarians in communion with Rome might be designated — in canonical terms, a permanent apostolic exarch to succeed the temporary apostolic administrator. It is quite possible that in the course of the private audience which Monsignor Roncalli had with Pope Pius XI in October 1925, the former may have proposed as a candidate for this position the thirty-four-year-old abbot, Stephen Kurtev, a saintly and intelligent priest who had at one time belonged to the Orthodox Church. The fact is that Father Kurtev was elected as apostolic exarch for Bulgaria on July 30, 1926 and consecrated bishop at Rome itself on the following December 5. Monsignor Roncalli was among those in attendance at the consecration ceremony which took place in the Basilica of St. Clement, so dear to Eastern Catholics because it is the burial place of Saint Cyril. In connection with this event, it is interesting to note that the Bulgarian Legation at the Quirinal Palace had sent a large representation, as well as did the Bulgarian community of Rome.

The reader may remember that Pope John XXIII, on his return from taking possession of his cathedral of St. John Lateran on November 23, 1958, deigned to pay a visit to the Church of St. Clement; and he must surely have turned his thoughts to that happy day of the episcopal consecration of Monsignor Kurtev, now unhappily imprisoned, and prayed with fervor for the great cause of Christian unity, as well as for the numerous and heroic victims of the Church of Silence.

On the 28th January, 1927, before reaching Bulgaria, Monsignor Kurtev took part in a unity celebration organized in his honor by the Fathers of the Assumption whose student he had once been. It is quite likely that Monsignor Roncalli also took part in the festivities which were attended as well by members of the Orthodox clergy.

On February 6 the new exarch was enthroned at Sofia. On this occasion, Monsignor Roncalli, after reading the Gospel, delivered an excellent sermon in French in which he recalled the first mission entrusted him by the Holy Father — that of organizing the hierarchy for the Catholics of Eastern rite and of providing them with a pastor. This was what was now being done, and the apostolic visitor rejoiced greatly in having been able to carry out this important part of his program in such a brief period of time.

Shortly afterwards, writing from his residence on Via Mussalà to a superior of the Fathers of the Assumption at Constantinople,

Monsignor Roncalli noted among other things: « Monsignor Kurtev has sustained his new position with both dignity and humility in the face of the various manifestations of esteem towards him ...

« With regard to Monsignor Cyril I find myself continuously mindful of the Biblical text of the Prophet: ' Behold my servant ... he shall not cry, nor have respect to person: neither shall his voice be heard abroad ... he shall not be sad nor troublesome, till he set judgment in the earth (Isaias, 42). He has the spirit of the Lord, together with a spirit which is perfectly Catholic and Roman, the fruit of that which he has received from the worthy Fathers of the Assumption. He will continue to make headway; and with the help of the prayers of those who were the fathers and masters of his youth, he will go very far ».

The Problem of Christian Unity

In an article appearing in the French Protestant review *Réforme* a short time ago, Pastor Finet inquired whether the present Holy Father was aware of the Malines Conversations and of the history of the ecumenical movement [9]. The writer of that article may rest assured, for Pope John is quite well informed on matters relating to Christian unity. In fact, besides his diplomatic and pastoral activity in Bulgaria in which he daily came to grips with questions arising from a divided Christendom, Monsignor Roncalli found a way of keeping in touch with the movement towards Christian unity. How could the Malines Conversations be unknown to one who during the period of his service in Bulgaria had had as his guest several times in 1929 Dom Lambert Beauduin, the founder of *Irenikon,* whose ideas and unitive methods he valued and whom, about the same epoch, he went to visit at the Monastery of Amay, the renowned Benedictine Foyer of irenical thought and ecumenism? [10]

Animated by the same concern, Monsignor Roncalli, during the course of a visit to Italy, took part in the fifteenth Social Week sponsored by Italian Catholics at Milan from 2 to 8 September, 1928. In the sessions of the conference the participants analyzed, commented upon, defended, and meditated upon the important encyclical of His Holiness Pope Pius XI, *Mortalium Animos* which dealt with the methods to be followed for the attainment of genuine Christian unity. On the very day that the Social Week came to its conclusion, Pope Pius promulgated a new encyclical entitled

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[9] Cf. *Unitas,* French ed. XII (1959) p. 42.

[10] Cf. *Irenikon* XXXI (1958) pp. 552-560.

Rerum Orientalium which discussed the propulsion to be given to the study of questions relating to the Christian East and which treated of the serious problem of defending the authentic notion of the unity of the Church.

The Apostolic Visitor in Bulgaria likewise was convinced of the importance of scholarship in the work of reconciliation with the separated East. This is reflected, among other things, in a letter which he wrote in French to the rector of the Catholic College of Plovdiv at the time of the death of Monsignor Petit, formerly archbishop of Athens and a Byzantine scholar of world fame:

« That which I have not yet seen expressed in the elogies paid to our late immortal scholar is the significance and the value of his scientific apostolate with respect to the Orthodox world. May God deign to raise up other religious and generous souls who, by lengthening the furrow opened by Monsignor Petit, might demonstrate with what broad scientific criteria the Catholic Church is facing those questions which regard Orthodoxy. This way of serving the Church by means of learning is one of the ways which more deeply impress the minds of our separated brethren ».

In 1929 we find Monsignor Roncalli among those attending the unity conference at Prague. Among the papers read those which had special interest for the Vicar Apostolic of Sofia were that of Father Ghiulov, entitled « Relations between Bulgarians and the Holy See » and that of Father de Belloy, S. J., professor at the Oriental Institute of Rome, which had as its theme: « Pius XI and the Return to Unity of the Separated East ». In addition, the personal contact had with such specialists in Eastern questions as Monsignor d'Herbigny, Slipyj and Grivec and with Fathers Spacil, S. J., and de Meester, OSB, Professor Dvornik, and others must have served the Vatican diplomat in good stead.

In Bulgaria, Monsignor Roncalli was fortunate in gaining, as well, the sympathy of the separated Armenian, or Gregorian, community. Later as Pope he revealed an interesting episode in reference to this in the course of an audience some two years ago for a large group of Armenians resident in Italy.

« It pleased His Holiness », we read in the *Osservatore Romano* for February 2, 1959, « to recall a venerable Armenian in his nineties — whom he had known in Bulgaria — who for fifty years had been a prelate of Nicomedia. His name was Hovoghimian, and he was gifted in a wonderful way with simplicity, sincerity, a goodness of character. A Gregorian Armenian, he was wont to say to the Apostolic Delegate: ' Remember that we have always admired the successor of St. Peter, and we know quite well that that is the central point for us all '. And one day he added: ' When you go to Rome,

please pay my veneration to the Holy Father, and if you think it fitting, show him my photograph'. This two-fold commission was carried out with pleasure by the Apostolic Delegate who found in Pope Pius XI a warm and sincere understanding. In fact it was the Pope's wish to send a personal gift to the venerable dignitary, and, together with his representative, he chose a medal for the purpose. On one side there was a likeness of the reigning pontiff and on the other the image of the Good Shepherd carrying on His shoulders the sheep the had been found again. Pius XI thought it best, likewise, to add a sum of money: 'Doubtless', he said, 'he will have his poor to think about'.

« Upon his return to Sofia, Monsignor Roncalli met up very soon with the beneficiary of the two-fold token of papal cordiality and noted how immensely pleased he was with the medal presented to him. He immediately adorned it with a colorful ribbon and chose to wear it on his chest as the most esteemed of his decorations. He wore it continually, repeating to whoever interrogated him about it, with his hand over his heart: 'It is from here, really from here, that we draw near and remain with Christ'.

« Some time later Hovoghimian had occasion to call upon the Apostolic Delegate again and with the greatest finesse and politeness gave back to him the sum of money sent him by the Pope — not because he had not appreciated it, but because he had not found needy persons in his community; moreover, there were other poor persons who could be helped with that amount.

« Eventually the Apostolic Delegate, having received word of the death of the venerable old man, went to pay his respects to the body and was moved to notice that the wish of the deceased man had been respected; for on his chest was plainly evident the medal he had received from Pius XI ».

Nor was this the only episode of its kind to occur. It is likewise fitting to emphasize the conciliatory influence exercised by Monsignor Roncalli at the time of the marriage of King Boris with Princess Giovanna, daughter of the King of Italy in 1930, and on the occasion of the Orthodox Baptism of their first child in 1933. But as Monsignor Giovannetti has justly observed, the appreciation of this diplomacy, so beneficent in its effects, must be left to the historians who one day will have the possibility of consulting the Vatican archives [12].

The hour of separation was not to be long in coming for the Vatican representative in Bulgaria, for on November 20, 1934, Archbishop Roncalli was named Apostolic Delegate to Constantinople.

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[11] Cf. *Giovanni XXIII*, Rome, 1959, p. 60.

His departure met with general regret, not alone among Catholics, but in all classes of society; and this because Mons. Roncalli had won the respect and sympathy of all who knew him. Thus, the Bulgarian press was unanimous in exalting the noble figure of the departing prelate, his tact, and his zeal. His farewell address was delivered in the Capuchin church of Sofia in the presence of a large congregation of the faithful and was at the same time broadcast by radio. The newspaper *Istina* subsequently published the text of the address with the following moving peroration:

« If I knew that I should not be misunderstood, I would also like to direct a word to all our separated brethren. The divergence of the convictions of faith with respect to one of the fundamental points of the teaching of Christ as recorded in the Gospel, that is, the union of all the faithful of the Church of Christ with the successor of the Prince of the Apostles, suggested certain reservations in my relations, in my personal comportment, with them. This was entirely natural. And it is my belief that I have been understood by them as well. The respect that I have always endeavored to show both in public and in private towards each and every one, my inviolable and innocuous silence, the fact that I have never stopped to pick up the stone cast at me from one or the other side of the street — all this leaves me the candid assurance of having shown to all that I love them, too, in the Lord, with that fraternal, deep, and sincere charity which the Gospel teaches us ... The time will one day come when there will finally be one fold and one Shepherd, because it it Jesus Christ who wills it so. Let us with our prayers hasten this blessed day: *Via caritatis, via veritatis.*

« There is a legend which relates that Constantine the Great, upon leaving Rome for the East, is supposed to have said: ' My Rome is Sardica ', for it was his intention of founding here in the capital of present-day Bulgaria the majestic capital of the Eastern empire. But once having arrived he changed his plans and proceeded towards the Bosphorus where at his command there arose the grandiose city which has carried his name through the centuries. It has fallen to my lot to follow in the footsteps of Constantine, although in a much more modest fashion — from Sardica to Constantinople, from Sofia to Istambul. However, in departing for my new destination, I am taking with me a precious remembrance of Bulgaria. I have requested the Holy Father to replace my archiepiscopal title with that of a marvelous place, a real gem of Bulgaria. From now on I shall no longer bear the title of Archbishop of Areopolis, but that of Archbishop of Mesembria. In that way, I shall be mindful of Bulgaria every day, a remembrance that I shall feel in my heart every time that I shall raise my hand at a solemn moment to bless

the people, each time I shall extend my hand to sign a document.

« But you also, my beloved brethren, do not be forgetful of me, who wish to remain your friend forever, an everlasting and zealous friend of Bulgaria.

« According to a tradition kept to this day in Catholic Ireland, on Christmas night every home has at its window a lamp to signify to Joseph and Mary that if they were to pass by on that night looking for refuge, there inside was a family that awaited them by the fire and beside a table laden with good things. Beloved brethren, no one knows the ways of the future! Wherever I might go in this world, if someone from Bulgaria should pass by my home at night in trying circumstances, such a one will find at my window a lighted lamp. Let him, by all means, knock! I shall not ask whether you are a Catholic or not; you are a brother from Bulgaria: that is enough.. Do enter! Two fraternal arms will welcome you, and a warm and friendly heart will prepare a feast for you. For such is the charity of the Lord, the effusions of which have rendered my life so pleasant during this my sojourn for ten years in Bulgaria » [12].

(*To be continued*)

Daniel Stiernon, A. A.

[12] *Osservatore Romano*, 22-23 December, 1958, p. 2.

« I AM JOSEPH, YOUR BROTHER »

Pope John's teaching on the relationship between Christians and Jews

Last October, some 130 leaders of the United Jewish Appeal on a study mission to Europe and Israel stopped in Rome to pay their respect to Pope John XXIII. They wished to thank him for all he had done as Papal Nuncio to Turkey in order to save the lives of Jews fleeing from Nazi persecution. I am sure he was moved by the honor shown him. But he is a man who ever seeks the heart of things and of men: A formal acceptance of the homage offered him would have been against the temper of his being. Thus, with a warmth all his own, he greeted the members of the study group, and through them all Jews, with the words of the fourth patriarch: « I am Joseph, your brother » (Gen. 45: 4).

A Greeting Without Parallel

If we do not forget it, if we keep it alive, this greeting may well become one of those rare statements that move history. It ought to stir Catholics to a greater love; it cannot help improving the relationship between them and their Jewish neighbors; it may even contribute, in God's own time, to the final reconciliation between the Church and the Synagogue. In saying: *Son io, Giuseppe, il fratello vostro,* « I am Joseph, your brother », the Holy Father was not only quoting the words of Joseph in Egypt: he was also, for an instant, divesting himself of the glory of his office. By the use of his own baptismal name, he wanted to speak his heart to hearts before him, speak as one who holds high the dignity of every man. A papal welcome, as affectionate and persuasive as this, is without parallel.

By itself, the appearance of a Jewish delegation before a pope is no novelty. There have been many such encounters in former as well as in recent times. In the Middle Ages, for instance, it was the custom of the Jewish community of Rome to have its deputies meet a newly elected pope, as he made his way to his own church, the church of St. John Lateran. At a designated spot, they acclaimed

him and at the same time offered him the Sacred Scroll for veneration. And pope after pope answered: « The Law we confirm, but your observance and interpretation we condemn. For He of whom you say that He is still to come has come, He whom the Church teaches and proclaims, our Lord Jesus Christ ». With the solemn affirmation of God's revelation to the ancient Israel was thus coupled a censure of Israel's failure to acknowledge the One Word in whom all previous words are fulfilled.

There was no such criticism, no such reproach, in the message Pope John addressed to his recent American visitors. True, after he had repeated the anxious plea of the great Joseph on seeing again his estranged brethren — that cry of a love too long undeclared — the Holy Father added: « There is a great difference between one who accepts only the Old Testament and one who joins to it as supreme law and guide the New ». Though he could not be silent on the fact that Christians and Jews stand apart in their faith, their hope, their worship, he did not end there. He stressed that this decision does not suppress the brotherhood that springs from their common origin. « We are all sons of the same heavenly Father », he continued, « among us all there must ever be the brightness of love and its practice ».

A moment ago, I said that the greeting the Holy Father extended to the representatives of the United Jewish Appeal was without parallel. If this be hyperbole, I am sure I shall be forgiven. Is there a better way of expressing joy, admiration, and gratitude? One must have stood in the presence of Pope John — a man without the least pretense, yet keen of mind; gentle yet unbending in matters of faith; always loving, even in his wit — in order to realize that superlatives are, indeed, terms most befitting him. But there is a parallel: the flaming discourse of the first pope on Pentecost. The Acts of the Apostles tell us that when St. Peter addressed a Jewish multitude before him, he called them « Men of Israel », « Brethren » (Acts 2: 22. 29). These words were not only those of the head of the apostles, they were part of the kerygma of the infant Church. They were part of her experience and proclamation of the faith and are therefore part of the Church's teaching forever. Christians of later centuries, alas, often forgot this example of St. Peter and the early Church. Jews were frequently named « a wicked people », « an accursed race », « deicides », « followers of Satan », or simply « vermin ».

Our Father Abraham

In our own day, the cruelty of men, but no less the grace of God, have made many grasp anew the bond that ties Christians to Jews. Pope Pius XI was the spokesman of the Holy Spirit when, in September 1938, he addressed a group of Belgian pilgrims who had brought him a beautifully printed missal. Opening the missal at the second prayer after consecration, in which we ask God to accept our gifts on the altar with the same delight with which He once accepted Abram's sacrifice, the pope read the prayer aloud and added that, as often as he read it, he was « seized by an irresistible emotion ».

When he commented on the key words, *sacrificium patriarchae nostri Abrahae,* he exclaimed: « Mark you, we call Abraham our father, our ancestor. Anti-Semitism is incompatible with the sublime thought and reality expressed in this text ». To him, anti-Semitism was a disgusting movement in which a Christian could have no part whatever. All this he said in the face of, indeed, because of the oppression the Nazis had imposed upon the Jewish people. To strengthen his condemnation, he declared amidst tears: « Through Christ and in Christ, we are of the spiritual lineage of Abraham ». But a man who loves never assumes he has done enough, hence Pius XI stated our link to the Jews of old to the Jews of today once more: « Spiritually, we are Semites ».

« Semite » is neither a biblical nor a theological term. Coined by a German scholar of the eighteenth century to bind together a family of Near Eastern languages, it was later given a racial and, at times, a cultural significance. With this in mind, Arthur Cohen, one of the contributors to the recent book *American Catholics: A Protestant-Jewish View* rejected the words of Pius XI, « Spiritually we are Semites », as resting « upon a fundamental error ». He even suggested what the Pope should have said instead and then concluded: « An erroneous statement of papal solicitude has, in effect, done little more than to confuse thought further by having first confused language ». I am little concerned with the ungraciousness of these remarks: No one can expect to please every one. It is for a much deeper reason that the criticism is out of place. Pius XI used the term « Semite » deliberately and emphatically in order to oppose the cruel anti-Semitism of his day and its even crueler forebodings. Inexact though the word may be, its startling character gave him the opportunity to make himself heard even by those who would not otherwise have listened. It gave him an opportunity not only to express most movingly his solidarity with the persecuted but also to arouse Christians into an

awareness that, because of Abraham and. above all, because of Abram's Son of sons, Jews are truly their kin.

The Open Door

In its directness and intimacy, Pope John's welcome *is* without parallel, though the way for it was prepared by the stirring pronouncement of Pius XI that saw Christians, Abraham's sons and daughters by faith, linked to Abraham's children according to the flesh in a relationship whose origin and place is in the order of salvation, a relationship that therefore commands reverence and love. Pope John's fraternal greeting was further prepared by a pronouncement of Pope Pius XII, made at a time when Hitler's assault against humanity had become open warfare. In his encyclical « On the Mystical Body of Christ » issued in 1943 on the Feast of St. Peter and St. Paul, he pleaded that we make the breadth of Christ's love our own. If we love with His love, which in His Church embraces the whole of mankind, we will obviously care for those who are part of the same houshold of faith, rejoicing with the joyful, suffering with the suffering. Yet we must never be content with concern for them. « We must also recognize as brothers of Christ according to the flesh, summoned with us to eternal salvation, those not yet one with us in the Body of the Church ».

The mystery of God in the flesh leads us to discover in every human face the face of a brother; the mystery of the Nativity in the land of the Jews makes every Jew the Christian's next of kin. It was in pursuance of this vision that, on the eve of the Jubilee year 1950, Pius XII invited all men to Rome. He said in particular: « We open the Holy Door to all those who worship Christ and extend to them a fatherly welcome, not excluding those who sincerely but vainly await His coming and worship Him as the one promised by the prophets and still to come ». What is astonishing about this invitation is not the invitation itself, not even the fact that Pius XII should see modern Jews as a messianic people, a people of hope, though many of them have become weary of waiting for the Person of the Messiah and dream instead of an age of justice to be established by human effort. What is astonishing about the invitation is that Jews are mentioned in the same breath with dissident Christians. There is, of course, a radical difference between the two. The former are Christians by faith, the latter only by promise — by the promise St. Paul revealed of their final acceptance of Jesus as Lord and Christ. Yet both are one in this, they are separated from us, and they are our brethren.

A Climate of Courtesy

The various pronouncements I have mentioned have marvelously prepared the way for that intensely personal declaration: « I am Joseph. your brother ». It is the climax of more than twenty years of papal teaching, the climax also of the present Holy Father's own efforts. The first one was to have the word *perfidi* stricken from the Good Friday intercession for the Jews. The invitation *Oremus pro perfidis Judaeis,* with which the prayer began, never meant anything else than: « Let us pray for the unbelieving Jews », unbelieving, that is, in Christ. It was never intended to offend, for « unbelieving » might well be the answer a Jew himself would give were he questioned on his position to Jesus as the Messiah. Though not intended to offend, it has caused, grave harm over the centuries. Many not familiar with the Latin of Christian antiquity heard that Good Friday call to prayer as if it said: « Let us pray for the perfidious Jews ». Thus, shortly after he had been chosen to shepherd Christ's Church, Pope John ordered that it be changed to the simple: « Let us pray for the Jews ».

With the same sensitivity for the feelings of every creature, with the same anxiety that truth be in no other company than that of love, the Holy Father instituted two more changes. In 1925 Pius XI had added this petition to the Act of Consecration of the Human Race to the Sacred Heart of Jesus: « Look with thine eyes of mercy upon the children of that stock so long thy chosen people; may the blood called down upon them of old now descend on them as the waters of redemption and of life ». This petition, too, was open to misunderstanding. A halfhearted listener might have thought it implied that the Jewish people as a whole, and not a frantic crowd before Pilate's palace, had shouted: « His blood be on us and on our children » (Mt. 27: 25). In fact, the usual translation read: « Of old *they* called down upon themselves the blood of the Saviour ». Again the Pope of Charity had the petition expunged lest our prayer bring pain instead of solace, bitterness instead of faith, dissension instead of unity.

In like spirit the Holy Father had an old ritual of baptism, even though seldom used, purged of this formula of abjuration: « Abhor Jewish unbelief]in Christ] and reject the Hebrew error [that the Messiah has not come] ». While this was done, that is, last summer, similar formulas that could offend Protestants, Moslems or Pagans were deleted. *Time* magazine — with its penchant for a provocative phrase, which at times may be no more than an inept one — introduced its story on these deletions with the sen-

tence: « Roman Catholic ritual is growing more and more diplomatic ». No man could be less diplomatic than Pope John; what guides him is the conviction that modesty and gentleness are blood sisters of truth.

A new Spirit

Now, what is the significance of all these changes, particularly those concerning the Jews? Has the Church's position toward those not of her faith, especially the children of Israel, changed? Yes and No. Or rather, No and Yes. The Church still believes and will always believe that she is Christ's mystical Body moving through the ages, His unfailing voice, the channel through which God's grace flows and from which it covers the earth. She still holds that, though much in Judaism's faith is true, much in its life and worship beautiful, its heart does not beat as it ought. For without Christ, the pulse of the Synagogue has lost the perfect rhythm of the ancient Israel. She still thinks that it is wrong to say: « All religions are alike », « Differences do not matter ». For her the differences of faith do not come from God; truth she will not bargain away.

Yet there *has* been a change, a change of attitude, of approach, of spirit. This is not surprising. Though the Church's faith is steadfast, her life is not stagnant. The divine deposit of truth entrusted to her is changeless, but its understanding by her members growth in time. Thus the upheavals and holocausts of the last decades, a new knowledge of cultures extinct or alive, an insight into ancient Hebrew thought only modern scholarship could provide, a more intimate awareness into the intricate workings of the human soul — these and many other factors, while in no way altering our beliefs, have widened our horizons. A former age, awed by the stern demands of objective truth, was frequently unable to conceive of a doubter or dissenter as an honest man. We modern men have learned, however, that error and ill will are not synonymous; that every man is unique; that he carries many burdens, personal and social, inherited and acquired; that he is separated from his fellows by curtains of all sizes and all textures. Proofs, however valid, may not reach, much less convince him, unless they move in a climate of sympathy and reverence. We can no longer put our trust merely in arguments. even though we must engage in them. Great though the gift of reason is, the gift of love is greater, and to it are tied God's supreme promises.

This « ecumenical » frame of mind, however much it owes to our modern existence, is truly of the Spirit of God, and part of

it is a new vision of the people of Israel and her role in God's plan. In the Middle Ages, the sight of a people chased from country to country, so bewildered many that they considered the Jews men really condemned by God to endless wanderings over the earth. We are slower to judge; we dare not call the decrees of men decrees of God. We cannot help but see a shadow over the people from which Jesus came — the shadow of their leaders' « No » to Him as Saviour — still, we see in their being a wondrous reflection of their ancient privileges and, since to the eyes of faith time loses its grip, we also see a reflection of their glory to come. We no longer read the many harsh sayings the Gospels record of Jesus against His kinsmen as if they were words of contempt rather than of care, as if they were sweeping condemnations rather than merciful proddings. We now realize better than ever before that, in spite of their past or present opposition to the Gospel, the children of Israel remain dear to the Lord. For He is a God of fidelity (see Romans 11: 28-29).

Challenge and Hope

What Pope John and the popes before him have done is to create an atmosphere of respect and confidence. If we wish it to continue and to grow, we must try to reduce ignorance and prejudice on either side, try persistently, patiently, till they are abolished. This we must do, for we are engaged in a most daring business: prayer. Our prayer is that the day may not be far when Mary's people will recognize her Son, but our petition will hardly be heard unless we pray and work first for our own conversion. We cannot honestly plead with Israel that she enter into her full inheritance, unless we, too, make this inheritance thoroughly our own. We cannot preach Christ to the world, unless we seek in our lives to give an image of Him that is pure and undistorted. If we are behind the times when we should be ahead of them and with the times when we should be against them, we will not convince the unconvinced that the Gospel is judgment upon the world and, at the same time, the leaven of history. If we do not attempt the « impossible », to become more and more like the Man Jesus, we will not find many listeners when we proclaim the most revolutionary message ever: In Jesus God became a man to see, to hear, and to touch. If we do not live as people redeemed, regenerated, renewed, few will accept our witness that in the Cross there is salvation.

When the present Pope uttered the words: « I am Joseph, your brother », he proved himself truly the Supreme Pontiff.

Pontiff derives from the Latin Pontifex and means « Bridge-builder », though originally it may have meant « Path-finder » or « Way-maker ». Pope John is both. His words are words of love but also of hope, words full of meaning for the present and yet pointing toward the future.

To the Fathers of the Church the figure of Joseph foreshadows that of Jesus. Jacob's preference of Joseph over his brethren, their quarrel, his humiliation, the acknowledgment of his eminence in a foreign land, these and other features seemed to them like a sketch of the life of Christ. Yet, according to the Fathers, Joseph's prefigurement of the Redeemer does not end with his exaltation. When as Egypt's ruler he revealed himself to his frightened brethren: « Come closer to me... I am Joseph, your brother »; when, weeping for joy, he threw his arms around the neck of Benjamin, the youngest of them, and Benjamin wept as he clung to him; when he kissed them, each one of them, and they, having found courage, no longer feared speaking to him, their rescuer and brother — these words and events, too, were prophetic. But till these happy designs are fulfilled, we can only trust, wait, pray, and love.

Msgr. John M. Oesterreicher

THE QUESTION OF « COMMUNICATIO IN SACRIS »

Some of those who favour Church Unity, even Catholics at times, are of the opinion that one of the best ways to union with separated Christians would be by « communicatio in sacris ». In order to judge the value of such an opinion one must first know, 1) what « communicatio in sacris » is, 2) what it is based on and what it presupposes, and finally, 3) what Catholic theology has to say about it. These are the three main points of the present article.

Before dealing with these questions, however, I would like to say something about a Unity meeting that took place in August of 1959, at the Benedictine Abbey of Niederalteich in Bavaria. It was a meeting of « Evangelical Christians and Catholics ». About a hundred people took part in it — sixty Catholics and forty Protestants, ten being ministers. Of this group sixty were men and forty were women. At this meeting both the Catholics and the Protestants had talks on the following subjects: 1) Scripture and Tradition, 2) The Church and 3) The Ecumenical Council. One morning they all gathered round the Catholic altar to hear Mass. The Catholics formed a semi-circle nearer the altar while the Protestants formed one behind them. Nearly all the Catholics received Communion, including several priests who were in the group. The celebrant, a young Benedictine, preached on the Sacrament of Union and among other things said how sorry he was that all those present could not share the same Eucharistic Banquet since, one might say, the table-cloth was torn between them. On another day they all came together in a special room to assist at the Lord's Supper celebrated in the latest Lutheran rite, that is to say, remodelled on the customs of the earliest days of the Reformation and still very close to the Catholic Mass. The celebrant was a minister of the Lutheran Church of Bavaria. Another minister was there and preached on the Eucharist, and it is worth recording that this sermon could have been preached almost entirely in a Catholic

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* Translator's note: The term « non-Catholic » is used in this article to denote all those Christians who do not belong to the Roman Catholic Church, that is to say, in a far wider sense than its usual connotation in England.

Church. The Protestants were seated in front with the Catholics behind them. Many of the Protestants received Communion. Everything was done with a spirit of devotion and recollection. Some of the Catholics joined in the hymns.

Now, the question is: can what the Protestants did that day when they assisted at Mass, and what the Catholics did on the other morning when they were present at the Lutheran service be called « communicatio in sacris » or not? It would seem to have been more a matter of merely material presence, even though they also showed sympathy towards the Christians of the other persuasion.

1) In order to clear the ground, let us ask ourselves, first of all: what *is* this « communicatio in sacris »? In general terms it is joining or sharing in a religious act of worship. Usually, however, the term is not used when it is a question of joining in a service in another local church or even in another rite within the one Catholic Church. It is used in the case of participation in the worship of a religion or denomination that is not the same as one's own. Strictly speaking it can be called « communicatio in sacris » only when one is not just physically present but participates formally as well. Such would be the case if I were to follow the service with the intention of making it my own act of worship. This is true whether I actually do something or whether I am merely present there. From another point of view this active or passive « communicatio in sacris » can be distinguished in so far as I myself share in the worship of another religion or allow others to share in mine.

A Catholic's participation in someone else's worship can be distinguished in another way also: it can be the worship of another Christian body, be it Eastern Orthodox or Protestant; or it can be Jewish, Mahometan, or pagan worship. In this article, however, our main concern is with « communicatio in sacris » between different Christian bodies and most of all between Catholics on the one hand and Eastern Orthodox or Protestants on the other. But even between these two there is an important difference. Catholic dogma tells us that the Eastern Orthodox Churches retain not only the true sacrifice of the Mass but also the seven sacraments of the Church, whereas the Protestants have kept only two valid sacraments, namely, Baptism and Matrimony.

2) If one is to join in the mysteries of the Church of Christ, one must be in full communion with that Church. And actually for the most part « communicatio in sacris », regarded as sharing the worship of another body, is not in accordance with the time-

honoured customs of the Church [1]. As an example one has only to recall that even today in the Byzantine liturgy after the first part of the service the deacon insists that the catechumens leave the church and not presume to be present at the liturgy of the faithful, The reason for this prohibition and for the constant practice of the Church is clear. « Communicatio in sacris », as a participation in Catholic worship, presupposes full membership in the Church, the Mystical Body of Christ. Christ instituted the sacrifice of the New Law and the sacraments in an economy that included the Church, and He made them for the use of the Church. He entrusted the administration of the sacraments and the government of religious worship to His apostles and their successors, the hierarchy of the Church. Christ said to His apostles, « You, therefore, must go out, making disciples of all nations and baptising them ... teaching them to observe all the commandments which I have given you » (Mt. 28. 19-20). In other words, Catholic worship, the sacraments and the part the faithful have in these are connected with obedience to the teaching authority and the authentic government of the Church; that is to say, with obedience to the successor of Peter, the Pope, and to the successors of the apostles, the Bishops. In the Mystical Body of Christ one simply cannot separate submission to the priesthood of Christ, to His teaching authority and to His pastoral office. It is obvious that anyone who does not admit the true faith or who does not place himself under the lawful authority of the Church; that anyone who departs from the revealed teaching of the Church or from her uniqueness and unity; that anyone who becomes at least a material heretic or schismatic in this way cannot claim any right to share in the means of sanctification offered by the Church.

Furthermore, the very nature of some of the sacraments raises a difficulty against « communicatio in sacris », especially the sacraments of Penance and the Holy Eucharist. In its history and also for theological reasons sacramental absolution is connected with absolution from censures, and therefore it involves the idea of reacceptance into the one true Church. (This is still apparent in the words of absolution used in the Latin rite). But how can anyone be absolved from his sins against God if he be not first reconciled with the Church that alone possesses and dispenses this power of absolution? The same is true of the Holy Eucharist, only to an even greater extent. Since Communion is an intimate and profound

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[1] Cf. L. Hertling S. J., *Communio und Primat, Sonderabdruck aus den Xenia Piana*, Vol. VII of « Miscellanea Historiae Pontificiae », Rome 1943, pp. 1-48; and especially the chapter: *Communio und Eucharistie*, pp. 6-10.

sign of one's membership in the Church and of the unity of the Church, how can it be given to those who are separated from her governing and teaching authority? Or how could anyone be ordained priest or consecrated bishop in the Catholic Church if he did not intend to place himself under her government and teaching authority from the very moment of his ordination?

In confirmation of this view one has only to consider the opposite position. What if a Catholic joins in the worship of another Christian denomination? In this case « communicatio in sacris » brings with it the danger of « perversion and scandal », to use the expression of Moral Theology. The Catholic who joins in the worship of a different denomination runs the risk of losing his own faith and can easily lead others into the same danger.

It is worthwhile examining these two cases in somewhat greater detail; that is: 1) the case of the Catholic who receives the sacraments in a separated Christian community, and 2) that of the Orthodox Christian who receives them in the Catholic Church. The first case is covered by canons 1258 and 2316 of the existing code of Canon Law, while the second is dealt with in canons 731 and 2364. In the past, however, and even today the Church authorities have granted dispensations from these laws and issued instructions on the question [2].

As an example of the first case let us consider a Catholic who receives absolution and Communion from a priest of the Eastern Orthodox Church. Although theologians usually agree that the Orthodox clergy have no jurisdiction for the external forum, nevertheless they hold that they do have jurisdiction for the internal forum of the sacrament and therefore that the sacrament is valid. It is quite certain that the priesthood in the Eastern Orthodox Churches descends in an uninterrupted line from the Apostles and that therefore their Mass and Communion are both valid.

« Communicatio in sacris » with one of the Protestant communities, on the other hand, is a very different affair. The Protestants have not got apostolic succession, and so they have no sacrament of Penance, no true sacrificial worship, no Holy Eucharist, no Confirmation, and no Last Anointing. The worship of the

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2 For the 17th and 18th centuries see the studies of William de Vries S. J.: *Das Problem der* « communicatio in sacris cum dissidentibus » *iam Nahen Osten zur Zeit der Union* (17. und 18. Jahrhundert) in « Ostkirchliche Studien » 6 (1957), pp. 81-106; and: *Eine Denkschrift zur Frage der* « communicatio in sacris cum dissidentibus » *aus dem Jahre 1721*, in « Ostkirchliche Studien » 7 (1958), pp. 53-226. As is seen from these studies and from the canons mentioned in the text, the main legislation and authoritative directives of the Church are against « communicatio in sacris ».

Eastern Orthodox Church in itself is objectively safe and sound and only extrinsically outside the Church, one might say. On the other hand, the Protestant Communion service lacks something intrinsic. It is emptied of the content Christ gave it, even though those who celebrate it in good faith and with a right intention perform a religious act that is profitable and meritorious.

In order to receive the sacraments licitly, as well as validly, outside the Church one also needs special permission from the Church authorities. This is granted under certain conditions as, for example, in danger of death. (See the Code of Canon Law, canons 882 and 2261) [3]. It is understood, in any case, that a Catholic must avoid denying his faith at all costs. But in point of fact he is always bound to avoid even the danger of denying his faith or of leading others to deny theirs.

The sacraments that are administered outside the Church by non-Catholic priests always fall under the power of the Catholic Church because the Mass and the sacraments are hers by right. This is true even if the sacraments are unlawfully separated from the Church by being administered in some non-Catholic community. That is why it is easier for a Catholic to make use of the non-Catholic sacraments — which is not true of the opposite position we are going to discuss below. From another point of view, however, it seems harder for a Catholic to share in the non-Catholic sacraments than it is for a non-Catholic to share in ours. The reason for this is that such a Catholic takes part in a community that is separated from the Catholic Church and thus withdraws himself from the Church to some extent. And this is still the case even if he does not enter that community precisely because (*quatenus*) it is separated but only in so far as it just happens to be (*quae*) separated from the Church.

The second case we decided to consider was that of a non-

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[3] Some Catholics have interpreted these canons thus in order to justify the fact that the Russian philosopher, Vladimir Soloviev, on his deathbed (after having put his activities in Russia right with the Roman authorities) received the sacraments at the hands of an Orthodox priest, the parish priest of the place where Soloviev died. Cf., for example, the sources given in the articles of Joannes Mastyl'ak C. SS. R., *Fuitne Vladimirus Soloviev catholicus? Excerptum a dissertatione ad Lauream consequendam adhibita,* Pontificium Institutum Orientalium Studiorum, Rome 1942, p. 37; and H, Falk S. J., *Vladimir Solowjóws Stellung zur katholischen Kirche,* « Stimmen der Zeit », vol. 144 (1949), pp. 421-433. There are some Catholic moralists, however, who are of the opinion that canon 2261 § 2 cannot be applied to schismatic or heretical priests. Cf. Vermeersch-Creusen, *Epitome Iuris Canonici,* vol. II, Mechliniae-Romae 1954, n. 152, p. 103 and note.

Catholic, one of our separated brethren, who comes to receive the sacraments in the Catholic Church.

This gives rise to a different sort of problem. The Mass and the sacraments belong exclusively to the Church, the Mystical Body of Christ — which is identified with the Roman Catholic Church according to the encyclicals « Mystici Corporis » and « Humani Generis » [4]. If this is so, how can a non-Catholic be allowed to share them since he is a member of the Church only by desire rather than in reality, even though he be no more than materially separated or in error? The answer to that is as follows. In spite of all that has been said, our separated brethren still have a very real basis for « communicatio in sacris ». Whoever is validly baptised can also receive the other sacraments validly, and especially the sacraments of Penance and the Holy Eucharist. By his Baptism and the character he received with it a man is made a Christian once and for all. He has and always will have an essential relationship with the Church. He is and always will be — whether he like it or not — subject to the Church and therefore obliged to act according to her constitution and laws.

There is, however, another difficulty that arises in the case of the non-Catholic who comes to the Catholic Church to receive the sacraments but refuses to be reconciled. He maintains that the Catholic Church is not the one true Church of Christ; he holds no more than that her sacraments are valid. The question here is whether such a Christian can be allowed to receive the sacraments in the Catholic Church. And the answer is: if a non-Catholic is to receive the sacraments in the Catholic Church licitly as well as validly, he must be in good faith and have a right intention. This is quite possible in certain circumstances because, even though he does not belong to the Catholic Church formally, it may be that his conscience forbids him to do so and cannot be corrected.

In addition to Baptism, an objective basis and a just claim for the Church to grant the sacraments are supplied by good faith, a right intention, and sanctifying grace (together with the theological virtues — and it should be borne in mind that a separated

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[4] Cf. *Acta Apostolicae Sedis*, 35 (1943), pp. 202-203, 211, 227, 242-243; AAS 42 (1950), p. 571. We prescind here from the controversy between Catholics as to whether the baptised Christian acquires once and for all actual membership of the Church. In support of this opinion some authors appeal to the following documents of the Church: 1) the encyclical « Mediator Dei » AAS 39 (1947) p. 555; 2) « Synodus Romana » Rome 1960, article 208; 3) the allocution of John XXIII to the Preparatory Pontifical Commissions for the Ecumenical Council on the 14th November 1960, in the *Osservatore Romano*, n. 266 of the 14th-15th November 1960, p. 2, col. 2, line 6.

Christian can have divine faith, although not the *Catholic* faith as well); and one can indeed be morally certain of their presence. A right intention is enough for Penance whereas for the other sacraments, the sacraments of the living and above all for Communion, sanctifying grace or charity is needed in addition. And it should be remembered that, even though heresy or schism are presumed in the external forum according to the laws of the Church, in the internal forum of the sacraments non-Catholics must be judged on their own merits. Generally speaking those of the second generation are in good faith since it was their parents or forefathers who in fact apostasised.

From what has been explained above it is quite clear that this last case is very different from that of a Catholic who receives the sacraments from those who are not Catholics. Relatively speaking « communicatio in sacris » is more difficult for a separated Christian because he is not an actual member of the Church. And yet even here from another point of view it seems easier for an Eastern Orthodox Christian to get over the difficulties of « communicatio in sacris ». When he comes to the Catholic Church for the sacraments he is, as it were, on the way towards the true Church since only in the Church are the Mass and the sacraments entirely legitimate. One can approach the Church like that in a great many ways and in different degrees just as one can draw away from her to a greater or lesser extent.

3) Let us now see what are the laws that regulate « communicatio in sacris » between Catholics and non-Catholics. There are external laws of God and His Church and the internal guidance of one's own conscience.

1. - From the point of view of external laws « communicatio in sacris » must conform entirely both with what the Church teaches on her own nature as the one true Church of Christ and as His Mystical Body and also with any of her positive laws.

« Communicatio in sacris », therefore, is normally unlawful in itself because to share the Mass and the sacraments is based on the supposition that one also submits to the same teaching and governing authority. By way of exception, however, « communicatio in sacris » can be allowed because the sacraments always belong to the Church even when administered outside [5]. Yet for

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[5] In a session of the Holy Office on the 24th February 1752, Pope Benedict XIV expressed his opinion as follows: « Communicationem in divinis cum haereticis non posse nec debere tam facile ac tam generaliter pronunciari in omni penitus circumstantia de iure vetitam »: R. De Martinis, *Iuris Pontificii de Propaganda Fide*, Pars II, Rome 1909, p. 324.

this two conditions must be fulfilled. On the one hand there must be a proportionate reason as, for example. danger of death, persecution, imprisonment, exile, the grave need of souls and so on. On the other hand one must be careful to avoid endangering anyone's faith; one must guard against the chance of apostasy, or indifferentism, or of causing scandal or doubts of conscience.

But we must make a distinction between two types of « communicatio in sacris ». 1) There is the kind in which Catholics might share formally in the worship of others by joining in the liturgy or sacraments of non-Catholics *precisely because* they are separated or heretical, whether it be formally or only materially, and *in so far* as they are unlawfully separated from the Catholic Church. Such connection with them is intrinsically wrong and can never be allowed since it amounts either to an internal or at least to an external denial of faith. 2) Another way of sharing their worship, though, — which we might call material — is when Catholics join in the liturgy or sacraments of non-Catholics not precisely because they are separated from the Church, but in so far as they *just happen* to be separated, or heretical, whether it be formally or only materially, and are *in fact* unlawfully separated from the Catholic Church. Such connection with them is not intrinsically wrong, and so it is permissible in itself. Of its very nature , however, this kind of « Communicatio in sacris » tends to endanger one's own faith and that of one's neighbour. Therefore one must not only do one's best to avoid such a danger, but one also needs a proportionate reason for running a risk of that sort, if such a line of action is to be justified. Even « communicatio in sacris », generally speaking, falls under the principles of « the indirect voluntary », « material co-operation » or « double effect » that are taught in Moral Theology.

2. - It is clear that the fundamental internal law is the dictate of one's own conscience, which is to be followed by Catholics and non-Catholics alike. It should be borne in mind that every now and again objections are raised against « communicatio in sacris » not only by Catholics but also quite sincerely and consistently by non-Catholics and even by those who belong to the World Council of Churches. The Russian archpriest Sergei Bulgakov, for example, used to take Soloviev to task severely on the question of « communicatio in sacris » as though the latter had tried to exceed bounds that must never be broken [6]. Whoever is convinced that in a particular case « communicatio in sacris » is intrinsically evil

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[6] Bulgakov, *Sketches of a teaching on the Church* (in Russian), 3, in the Russian review « Voie, Revue religieuse russe », n. 4 (1926), pp. 5-6.

or unlawful must never practise it at all until he is convinced that it can in fact be lawful in certain cases. Whoever is certain that his religion or denomination is the only true one, even if he is in fact mistaken, cannot lawfully enter the realms of « communicatio in sacris » without first grasping the truth that such participation does not necessarily involve denying one's faith after all and that it can thus be made lawful in certain cases. No one may endanger his faith for a trifle. But man is not only an individual living in isolation far away from his fellow-men and with no responsibility towards them. He is a member of human society, a member of his own religious body and of the Church of Christ, and so he must also see to it that he does not endanger the faith of his brothers and sisters. In other words, he has an obligation to avoid giving scandal. This is especially true for those who hold a higher position in the Church or in society.

One of the other dangers that of its very nature « communicatio in sacris » involves is the danger of indifferentism. If « communicatio in sacris » were very easy and generally allowed, it would lead to a confusion of ideas between Catholics and non-Catholics, and one would come to the conclusion that Catholicism and Eastern Orthodox Christianity, or even Protestantism, were really the same thing when all was said and done; that they were all equally good means for man's eternal salvation. One would easily forget the importance of the Church's teaching that she is the one true Church and that all must accept the whole of revealed truth. And in actual fact such a mentality is not uncommon among Catholics and non-Catholics alike. This attitude of mind sees dogma and theological questions that are still being discussed as having no importance for the daily life of the Christian. This is true, for example, between Catholics and Eastern Orthodox Christians on the question of the procession of the Holy Ghost from the Father and the Son and on the primacy and infallibility of the Pope. They are regarded as theological questions, as abstract and fruitless argument, or as academic discussions.

That is why the Church usually forbids Catholics to practise « Communicatio in sacris » (cf. canons 1258 § 1 and 731 § 2). She looks on it as the exception rather than the rule. She restricts it to cases of necessity, such as the danger of death, and lays down certain conditions for its use (cf. canons 882, 2252 and 2261 § 1-3). When the Catholic Church does grant dispensations to non-Catholics, especially to Eastern Orthodox Christians, she generally restricts it to certain limited cases. She exacts promises and assurances beforehand to the effect that they will show no hostility towards the Catholic Church. Most of all, she lays down the condi-

tion that the non-Catholics should do their utmost to return to the faith and unity of the Church [7]. And it is quite right that the Church should impose certain conditions, that are in accordance with her very nature, on those separated Christians who freely seek her sacraments. This is all the more fitting when we consider that she alone is the dispenser of the sacraments and that non-Catholics, in so far as they are separated, have no objective right to the use of them.

It is an entirely different matter when someone has the Church's permission to administer the sacraments to our separated brethren in certain cases. In all cases, but even more so when it is in danger of death or something of that sort, he must not demand conditions that are psychologically bad, exaggerated, rigorous, too severe or unreasonable. To do so would be to disturb the good faith of those who have a right intention to receive the sacraments of Christ in His Church and who, through no fault of their own. are mistaken and cannot be enlightened. Such an approach would be to endanger their salvation.

In conclusion, therefore, and in answer to the question proposed at the beginning, our opinion is this: formal participation, or formal « communicatio in sacris », since it is hedged in with so many dangers and inconveniences, can never become the general practice and normal means to union or an infallible antidote to disunion. But material communion, an example of which was given at the beginning of this article. can help towards union between Catholics and our separated brethren even though this also calls for a certain amount of care. It can help towards union all the more easily as it is a sign of respect and sincere mutual good-will.

BERNARD SCHULTZE S.J.

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[7] Cf. VERMEERSCH-CREUSEN, *Epitome Iuris Canonici*, LL II, n. 15, p. 11.

COMMENTS AND DOCUMENTS

A recent monograph on the Church

The notion of the Church and all that it implies will, by the very nature of things, be always in the forefront of matters of ecumenical interest. For this reason, it is a subject which is frequently found in the religious literature of our time.

Recently, the Archbishop of Milan, His Eminence John Baptist Cardinal Montini, contributed two articles on the Church to the Osservatore Romano (*Dec. 7 and 8, 1960*), *the first of which dealt with what the Church is* not (*as it is mistakenly conceived*) *and the second with what the Church is in reality. Believing that our readers would find it of interest, we are presenting the second part of the Cardinal's essay in this documentary section of* Unitas:

To go to the bottom of the problem signifies knowing what the Church really is. Logically, though, we should first of all make answer to the obvious question: « How is it that the Church can appear to be what is it not? »

Because *Ecclesia ex hominibus* — the Church is composed of human beings. « The kingdom of heaven », said Jesus, « is like to a net cast into the sea, and gathering together of all kinds of fishes » (Mt. 13, 47). Good and bad, pure and impure, ancient and modern, barbarians and Greeks.

There will also be those of a myopic vision who are no longer scandalized by the lower aspects of the human visage of the Church, but are rather blinded by those of a higher level; they are amazed at her earthly grandeur, her ability to civilize, her wealth of Graeco-Roman thought, her artistic wealth. All these are genuine aspects, it is true, but of a phenomenal reality; they do not express the true and profound reality of the Church — her essence, her soul.

For the Church does have a soul. Which is to say that the Church is a mystery. A mystery — and here we find ourselves before a twofold difficulty which explains our perplexity and our confusion with regard to the Church.

Admittedly there is a difficulty involved in a study which intends to penetrate into the real nature of this great but mysterious

organism; a study, that is, that does not shy from the effort towards information and serious thought; a study that is not lacking in some cordial sentiment of reverence, of gratitude, and of expectancy.

I wish to stress the difficulty here — itself a mystery — of a grace that might open our eyes and confer on us the gift of this marvelous vision.

The Church is a truth of faith; and faith, in its intimate, first flash of light is a grace, a gift of God.

We are entering here into the immense designs of God for the world, the margins of which we do not know, except those that touch upon the history of our salvation.

We could know everything about the Church without knowing her really: « videntes non vident et audientes non audiunt » as Christ said: there are those who seeing do not see, and hearing do not hear (Mt. 13, 13).

This twofold difficulty explains why with respect to the Church there will never be a harmony of opinions and attitudes, and it admonishes us not to become dismayed were to see the Church misunderstood, badly judged, and treated worse. This, in fact, is one of her beatitudes: «Blessed are you », Jesus said to His disciples, « when they shall revile you, and speak all that is evil against you untruly ... » (Mt. 5, 11).

But let us now, with the help of Providence, make the effort to overcome this difficulty in some way; and everything makes us believe that we can if by an attitude of good will we are attentive to this profound and insistent question of our times.

The Origin of the Church

The Church is a mystery because it is a divine idea. « I will build my Church » said Christ, the architect of this immense human edifice (Mt. 16, 18).

But what is His thought? And what is His design? It is something that draws its origin from the depths of the divine wisdom. St. Paul points out to us that this thought, which involves the plan of the salvation of humanity by means of the redemption of Christ, was a « mystery which hath been hidden from eternity in God » (Eph. 3, 9; Col. 1, 26). And it is a thought that is luminous, marvelous, and felicitous — an idea anterior to its realization in history.

It is the city of God, come down from heaven, the celestial Jerusalem, that projects itself upon human clay: illuminates it, gives it life, and sanctifies it; all this, yes, but it remains always

infinitely more beautiful and more perfect than its historical and concrete realization in time, within the folds of humanity (cf. the encyclical *Mystici Corporis*).

It is the kingdom of God. It is the Church of God; it is the holy Church, the Church in its institutional reality, in its essential and functional conception.

The Church, then, presents us with two fundamental aspects. One is mysterious, spiritual, and divine, which makes of it a living organism through the animation of the Holy Spirit, of the Spirit that Jesus infuses into it, conferring upon it charisms and powers, that sustains and guides it, that vivifies and rejuvenates it, that makes it worthy of being called one, holy, and universal. And the other is visible and human: namely, that of the *congregatio fidelium*, the assembly of believers, we ourselves who materially compose the social body of Christ.

Within these two terms, which make up the Pauline and classic expression of the most synthetic and most precise definition of the Church, this twofold aspect is perfectly framed to indicate a unique reality: « the Mystical Body ».

This, then, is what the Church is: the Mystical Body of Christ. (cf. Tromp, *Textus et Documenta*).

We should highly prize this definition to which the encyclical of Pius XII has given a splendid actuality. It shows us that « above all, the Church is at one time both spiritual and visible ».

It is in fact truly spiritual, supernatural, since the most important element of it, the principal part of its being, its soul, is completely spiritual, wholly supernatural.

And yet the Church is visible, absolutely speaking, for her invisible soul is rendered in some manner visible by means of the body, through which she manifests her spirituality. (Journet, *L'Eglise du Verbe Incarné*).

We must give due attention to this doctrinal point touching on the spirituality and the visibility of the Church because it sets up a boundary line between us Catholics and those separated Christians, the first reformers above all, who, in order to flee from the gravity of their affirmation that the Church of the Middle Ages had collapsed, and to cover over the discontinuity of the Reformation with respect to the preceding centuries, launched the doctrine of the invisible Church, the only true and holy Church, completely spiritual and known but to God alone.

But in this way the mystery of the Incarnation would no longer have continued on in the Church.

Yet, as a great modern theologian, Scheeben, has written: « Through His Incarnation the Son of God has called the entire

human race to a community of life with Himself. In His Person He has drawn closer those things which were far away — distant, that is, from God, and distant among themselves — and has reunited them in one unique body, i. e. His Body. He has founded upon Himself, in Himself, a great community and society of men, of which He has wished to be the head and foundation together in which He has wished to work and reign, and for which he has wished to unite mankind to Himself and to His Heavenly Father.

« This society is the Church.

« The Church, too, is a great and marvelous mystery: in its nature, in its structure, in its virtue and in its activity.

« In saying that the Church is a mystery, do we wish perhaps to exclude her visibility? Not at all, for she is visible in her members, visible in the relationship between superiors and subordinates; she is no less visible than any other human society. In fact, one could go further and say: the Church is visible not only in her actual status, but also in her authority and in her divine institution ... The Church is visible in precisely the same way that her historical Founder and chief Head, the God-man, was visible ».

The Mysteries of Christianity

This doctrine which presents us with the two aspects of the Church, mysterious and visible, divine and human, introduces us to a deeper knowledge of the nature of the Church herself. But to declare that which she is would absorb us in a meditation without end.

Her appellations make up a necklace of gems. Beginning with what we have been saying, the most common of these is « Church » which means a « calling together » and which already « manifests the benignity and the splendor of divine grace and delineates the distance which separates the Church from other temporal realities ». (Journet). This sense indicates a calling which regards us, a responsibility which affects us, and a grace which awaits us.

We ought also to keep in mind the scriptural names which have presented her: in the first place, that of « Kingdom », the keys of which have been given to Peter, the Vicar of Christ, and signifying the religion founded by Christ, the divine economy established for the salvation of humanity. We ought likewise to speak of the « City » on the mountain (Mt. 5, 14) and of the city of God which Pius IX says is the Church of Christ (Denzinger, 1841). We should also explain how the Church is the « Communion of

Saints »; why the Church is called the « Spouse of Christ », the « Body of Christ », the « House of God », and why the « Sacrament of Jesus Christ » (Col. 1, 26) — that is, her mysterious continuation in history and in the world, her witness, her presence among us. We ought, moreover, to dwell upon that great title which belongs to her, that of « Teacher »; we should call to mind, as well, the beautiful appellations of « the fold of Christ », « the bark of Peter », « the people of God », and « the homeland of Christian hope ».

For the sake of exactness, we ought to cite a catechetical definition which has remained classical — that of Bellarmine: « The Church is the society of men in pilgrimage on this earth, held together by the profession of the same faith and by the participation in the same sacraments, under the guidance of their legitimate pastors, and principally of the Pope of Rome ».

This nomenclature is an indication of a complex reality, a magnificent and necessary reality. It makes St. John Chrysostom exlaim: « Do not separate yourself from the Church. Nothing is stronger than she. Your hope is the Church, your refuge is the Church. She is higher thaa the heavens and more extensive than the earth. She never grows old; she is forever young ... Holy Scripture calls her a mountain ... a virgin ... a queen ... and daughter of God ... The Church can be given so many names ». (*Homilia de Capto Eutropio*).

The Church is a Mother

We say « Mother » because we have received our life from the Church, that true life which is supernatural, that which will overcome death and win for us an abundance. She is bound up with our destiny. Or better, we are bound up with her as regards our salvation. If Christ is salvation, it is the Church which bestows on us that salvation because she gives us Christ. If God is life, it is the Church which obtains it for us.

Let us call to mind the words of St. Cyprian: « We cannot have God for our Father if we do not have the Church for our mother » (Ep. 74, 7). Let us also member that famous saying of St. Augustine: « the Christian should fear nothing so much as separation from the Body of Christ; for if he is separated from the Body of Christ, he is no longer His member; and if he is not His member, he is no longer vivified by His Spirit » (*In Joann.*, 27).

It is the Church which gives us the Sacraments, which confers on us grace day by day at every step of our lives.

Again, she is our Mother because she is our teacher. She opens our lips to prayer, and encourages us to speak with God;

she invites us to sing, and she inebriates us with her liturgy; and even before we possess an exact knowledge of it, she nourishes us with the mystery of the presence of the divine life. She instructs us and teaches us the pages of the two Testaments, and she initiates us in the ways of the Gospel; she explains it to us and infuses in our minds the gifts of truth and of wisdom, enabling us to think of things divine. She gives us that which no teacher can give — a sense of security; she leads us like children along the pathways of the experience of this world, and as adults she desires us as sons of liberty and of virtue.

She is our Mother because she loves us as a mother — more than anything else. She loves us and makes of her authority a rendering of service, reminding whoever in her commands that he is a shepherd and thus obligated, if necessary, to give his life for the brethren. She loves us by teaching the world that life is something sacred, and by rising up more than any other against whoever threatens our existence and dignity as human beings. She loves us by attending to our every condition of human life: as children she welcomes us; as young people she exalts us; as adults she blesses us; in an advanced age she assists us; as dying she conforts us; when we are deceased she remembers us; as poor she prefers us; when we are sick she heals us; as sinners she appeals to us; when we are repetant, she pardons us; and when in despair she lifts us up. She loves us even when she seems to be estranged from us; and if we are proud, if we are rich and given to pleasure, she admonishes us; should we be obstinate, she punishes us, reminding us all the while that we, as pilgrims, must not tarry along this earthly road. And when she unites herself with us, she manifests her maternal love by discussing with us our problems and, in her wise and friendly manner, indicating to us the keys to their solution.

She is affectionate towards us and gives us an original taste of her thought, and this is her theology and her mysticism; of her action and goodness, and this is her sanctity; of her beauty and her life, and this is her art which never wearies us. She loves us when she teaches us that we are brothers and that we must spread abroad to the utmost limits this brotherhood, this marvelous Catholic unity, which makes us loyal and good, original and universal, in work and in peace. She has care of us, this holy Mother, this Church of Christ, because she has a good word, a grace, a promise for each one of us; and each one of us is invited and awaited for by her.

And if it has indeed been given to us to understand the Church and to know her as a Mother, that for centuries has promoted and

watched over our civilization, should we not manifest towards her greater confidence and restrain ourselves, as from something ungrateful and unjust, from that resentment which has so often poisoned our relationship with her?

And if we do recognize her as a Mother that has no ambitions for temporal power, nor for social privileges, but wishes to give to souls the gifts of truth and of grace, then we should have within us the sense of being her children, regenerated to Christian joy and hope.

An Appeal for Charity and Prayer Towards Cristian Reunion

In view of the coming Ecumenical Council, many of the bishops of the Catholic world took as the theme for their Lenten postoral letters that of the need for Christian reunion. One of the most noteworthy of these appeals was that of His Eminence Achille Cardinal Lienart, Bishop of Lille in France, who, after having given a picture of a divided Christendom, indicated two of the principal means towards its reunion: charity and prayer. This concluding part of the Cardinal's letter follows:

For a number of years now, all the Christian churches have become conscious of the fact that their divisions are an evil, and they have thus taken the initiative to draw closer and to unite. A vast ecumenical movement has begun to bring together, in a common nostalgia for a lost unity, the Protestant, Anglican, and Orthodox Churches. By establishing contacts and exchanges between themselves, they have sought to understand each other better and to reach agreement on a certain number of points. On her part, the Catholic Church has invited her children to take to heart this initial effort of their brethren of the other churches and to unite with them each year in common prayer during the Week for unity. To the eyes of faith, this is a sign of a very special activity of the Holy Spirit in Christian souls in order to lead them back from their distant divisions to the paths of unity.

The announcement of the forthcoming Vatican Council has only tended to render this common aspiration more alive and to give rise to new hopes. Even though the Council was not to have as its direct objective the union of the churches and would convene about the Pope only the bishops of the Catholic Church, yet all the Christian bodies immediately felt themselves interested; and they had reason to be. They occupy, in effect, a very impor-

tant place in the mind and in the intentions of the Holy Father. In view of the Council, he has created at Rome a secretariat by means of which the representatives of the Churches can obtain information, express their opinions, and seek out fruitful contacts. He himself has declared that we must not lose time in discussing who was wrong and who was right in the quarrels of the past, but rather that we should apply ourselves to resolving the problem of Unity such as it presents itself in our day. The historical causes of our divisions belong to a bygone age, and with the passing of time they have lost a good deal of their weight; but unhappy consequences still subsist, and it is for these that we must find a solution.

The Catholic Church on her part wishes to contribute towards this by giving to the Council as its aim her own rejuvenation. For their reunion all the Christian Churches need to purify themselves and to deepen their faith in Jesus Christ through the sources of Sacred Scripture and genuine Tradition which, since our common origin, has not ceased to remain a living thing in the Church, thanks to the assistance of the Holy Spirit. The Council will set the example, and if we are faithful in setting out upon the way that He will trace out for us, we shall with Him be serving the cause of Unity.

From now on we shall be able to work usefully for the Union of the Churches in two ways: by charity and by prayer.

In the name of charity, we must resolutely change our attitude with regard to the other Christian churches. Doubtless, from the doctrinal point of view, there are between them and ourselves profound differences, and we cannot sacrifice the truths in which we firmly believe to the desire of reconciliation. This would not be true charity; for if we love our brethren, we must desire that they share in the enlightenment which we ourselves enjoy. But Our Lord did not tell us not to love those who do not think as we do. On the contrary, He has given us the commandment to love all men as He does, even sinners, even our enemies, and a fortiori those of our brethren who are closest to us.

We have not been accustomed to this, it is true. We have to exert ourselves in order to have fraternal thoughts and sentiments towards Protestants, Anglicans, and the Orthodox, and to keep our comportment with those whom we meet imbued with the charity of the Lord. Nevertheless, this is a change which imposes itself, and the example comes to us from on high; for we have seen recently how the Holy Father received the Archbishop of Canterbury, the primate of the Anglican Church, with so much comprehension and goodness.

The union of Christians can be realized immediately on the

level of charity. It remains much more difficult on the level of truth. But in order to understand each other better must we not begin by loving one another? The union of hearts cannot but help the union of minds, a thing which we must make a reality in order to be truly one, with that unity which reflects that of the Father and of the Son, with a total unity that bears witness in favour of the work of Christ before the world.

In the matter of doctrinal unity, you already know how firm is the position of our Catholic Church. She has always wished to keep free from all error the deposit of revealed truths, and in the person of the Pope, she sees the successor of St. Peter, the head of the Apostles, to whom Our Lord said as His Passion was approaching: « Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren ». We therefore believe necessary the union of all in the one truth.

In order to arrive at this goal, we stand in absolute need of a special grace from God, and this is why it is our duty to have recourse to prayer. Unity in the faith is not the kind that men may construct themselves, by mutual concessions, by agreement and pacts, as is ordinarily done in the formation of a society.. Faith is a gift of God; unity in the faith can only be a unity come from Him — His work more than ours. This is why Jesus Christ entreated it for us, and this is why our prayer must be joined to His in order to obtain it.

But if God is offering it to us today, all the more is it necessary for all the Christian Churches to accept this grace willingly and to be disposed to correspond to it in the fullest degree. That presupposes on our part and on the part of all our brethren a complete humility of spirit before the ensemble of truths which it has pleased God to reveal to us, a sincere will of adding nothing to them nor of subtracting from them, and ... a total adherence to the divine light which Jesus has brought to the world. Let us, then, pray for each other so that we may all have the same fullness of light and that all of us may be faithful in following it.

ECUMENISM AND REUNION

Cardinal Bea Says Council Will Mark Starting Point for Christian Reunion

The Second Vatican Council will constitute only a starting point for the reunion of Christians, according to Augustin Cardinal Bea, S. J. The Cardinal, who heads the secretariat preparing for the council in matters dealing with unity, said that Christian unity can be achieved only by dint of honest, charitable, and frequent contacts with non-Catholics. He expressed this view in an article on Christian unity published in one of the January numbers of the *Civiltà Cattolica* a fortnightly review under the direction of the Jesuits of the Rome province.

The noted prelate's article dealt with various problems arising from today's movement toward unity. It stresses the enormous proportions of that movement within the Catholic Church. « One may speak in a certain sense of a general mobilization of all ranks of the Catholic Church in favor of these (separated) brethren », he said.

The German-born Scripture scholar emphasized that His Holiness Pope John XXIII has given reunion a definite, though indirect, aim of the coming council. He said that in the matter of reunion « the council cannot be an end but rather a starting point ».

The Cardinal further asserted: « It will be a question of establishing always more frequent contacts with our separated brothers, inspired by the greatest honesty and charity. Only in this way and by slow work can minds be drawn gradually together, can prejudices be eliminated ».

Cardinal Bea likewise urged greater cooperation between Catholics and non-Catholics « in fields not connected directly with faith ».

The possible effect of the coming ecumenical council on Christian unity was also dealt with by His Eminence in January interviews over the northwestern German television, on the French radio and television, and in a lecture in Rome. The Second Vatican Council, he declared, should command « the respect of all as an

expression of the truth, the unity, and the charity reigning in the Catholic Church ».

The seventy-nine-year-old prelate said further: « The doctrine of the primacy and the infallibility of the Pope of Rome, in particular, and dogmas defined after the (11th century) separation of the Eastern Church constitute the principal obstacles of the doctrinal order for the Orthodox Church in connection with union ».

Turning to the prospects of the reunion of Protestant denominations, Cardinal Bea said that the Protestant churches encounter barriers « constituted both by doctrinal differences in general and by the multiplicity of the groups, and (also) in that the denominations often differ among themselves ».

He emphasized as one of the best means of working for reunion, in addition to the ecumenical council, discussions between theologians of both sides. Their purpose would be to dispel misunderstandings and to clarify existing differences. In this way, he said, a climate of mutual charity and understanding could develop.

« The Union of all Christians, who total about one billion today, would bring a considerable contribution to the defense of peace and of the genuine values of human civilization », the Cardinal said.

He gave the assurance that his Secretariat for Promoting Christian Unity would help non-Catholic Christians « to follow closely the work of the ecumenical council, both by supplying them with authentic information and by welcoming, studying, and forwarding their wishes and suggestions to the competent authorities of the council ».

In his lecture in Rome on January 22, Cardinal Bea analyzed attitudes of Catholics towards non-Catholics. The first aspect of such an analysis, he said, is the Catholic's great concern for maintaining the purity of the doctrine of the Church. Second, according to the Cardinal, comes the need to demonstrate charity for those not in communion with Rome by prayers and sacrifice for unity, for the overcoming of prejudices, and for collaboration in fields not directly connected with faith.

The Cardinal, who served as confessor to the late Pope Pius XII, likewise stressed the spiritual relationship between Catholics and non-Catholic Christians created by the validly administered sacrament of Baptism. (NC)

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Importance of Secretariat for Unity Stressed by Preparatory Commission for Council

The role of the Secretariat for Christian Unity was emphasized recently in a report of the Central Preparatory Commission for the Second Vatican Council. In a summary prepared for the volume *Activities of the Holy See for 1960,* the Commission stated:

« The Secretariat for the Union of Christians will be a means of contact and an open door to our separated brethren during the preparatory phase and while the council is being held. It will serve the purpose of multiplying relations by seeking common points of doctrine and worship.

« Having established contacts, the secretariat will prepare for the council Fathers a report on the point of view of non-Catholic Christians, who will be informed of the work of the council in favor of unity. All this will help create an atmosphere of *rapprochement* ».

The various commissions and secretariats have been holding bimonthly meetings in Rome, but no public announcements of the matters dealt with have been made.

* * *

Catholic Ecumenist Sees Better Understanding of Church Resulting from Council

The coming ecumenical council will bring about a better understanding of the Church's teachings and functions, according to a well known Catholic leader in the search for Christian unity.

In an article written for the *Osservatore Romano* in late January, Fr. Charles Boyer, S. J., president of the International Unitas Association, declared: « Protestants, who draw nourishment from the Bible, will realize more easily to how great an extent the Roman Church is attached to Holy Scripture, and how it is certain of the guidance of the Holy Spirit in its proper interpretation ».

The council, he stated, will make clear how the Church « proclaims the mysterious nature of revealed truth » and expects theologians only to sort out the apparent impossibilities and to suggest distant analogies as to how these mysteries exist.

« Those people », he continued, « who are careful to preserve God's glory as the Saviour will understand more readily how this glory is dear to the Spouse of Christ (the Church), and that in-

voking the Virgin and the Saints strengthens and exalts God's glory rather than ignoring it.

« And those who still believe that Catholics have given the Pope an authority which suppresses all others will see with their own eyes — through the council itself — how he honors the successors of the Apostles who are the bishops, how he defends their rights and how he seeks their counsel and their assistance ».

* * *

Executive Committee of World Council Meets in Geneva

The Executive Committee of the W.C.C. met in mid-February for its semi-annual meeting at the headquarters of the World Council in Geneva. The committee, which is composed of eleven members, is the policy-making body of the Council.

In accordance with the usual procedure, a review of World Council affairs for the six-month period since the previous meeting was given by the General Secretary of the W.C.C., Dr. W. A. Visser 't Hooft. In his report he noted the growing number of informal discussions between Protestants and Catholics, but advised caution in not mistaking these initial steps towards better relations for an ultimate solution of the problems of disunity.

« It is only when conversations are begun that the real extent of the problem is discovered », Dr. Visser 't Hooft said.

As was to be expected, most of the work of the committee sessions was given over to plans for the Third Assembly of the World Council which is to take place at New Delhi, India, from November 18 to December 6 of this year. Some 600 official delegates from 178 Christian bodies will be attending the Assembly, together with observers and representatives of the press.

Among the subjects considered by the Executive Committee at Geneva was that concerning the basis for membership in the World Council. Up until now it has been the acceptance of « our Lord Jesus Christ as God and Saviour ». However, plans have been advanced to have the Assembly approve an amplified form of the basis; this would read: « The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit ». The members of the committee were informed that reactions to the proposed change on the part of the various churches had been for the most part favorable. (*EPS*)

* * *

Protestant Leader Asserts Church Unity is Urgent

A well known English Protestant leader has recently affirmed that the question of Christian unity is an urgent one and that « the time of opportunity may not be with us forever ».

The Reverend Kenneth Slack, general secretary of the British Council of Churches, said in a sermon at Cambridge University that what is needed to achieve unity is « readiness for costly obedience ».

« If we cling to the thought of the time not being ripe, what do we imagine is going to ripen time for unity? » he asked. « What is lacking among the churches in regard to unity is a sense of urgency. The blunt fact of the matter is that in regard to Christian unity we will not recognize that the time of opportunity may not be with us forever ».

Centering his remarks on the need for Anglicans and other Protestant bodies to achieve unity, the Reverend Mr. Slack said that calls for further theological study of the problem of unity « may become an escape from the disturbing prospect of having actually to do something, to abandon the secure cosiness of our own church tradition and face the uncomfortable rigours of change ».

Continuing, Mr. Slack said that two major questions arise concerning the matter of church unity:

« One is whether it is sufficiently recognized that unity is a quite central part of the truth about Christ and His Church — and that it may only be as we take the plunge without every doctrinal and ecclesiastical position secured beforehand that we shall know more of the truth about Christ and His Church.

« The other is whether the Roman Catholic Church will take the non-Roman churches seriously until their recognition of the essential unity of Christ's Church is at least strong enough to compel union between them. There is this small evidence to support this view — that even the degree of unity which the World Council of Churches has increasingly shown has caused a change in the Roman Catholic attitude to the ecumenical movement ... What was formerly dismissed as mere cooperation, for example, social questions, is recognized as a truly religious movement worthy of profound study such as not a few Roman Catholic scholars are giving it.

« We do not recognize the urgency of the significant time. We think that time by its very passing will redeem us from our dis-

unity. Christ's summons to us is to obedient action in the here and now ». (*NC*)

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Catholic and Protestant Experts Point to Ecumenical Role of Biblical Studies

A Protestant and a Catholic Biblical scholar agreed at a meeting in Wilmington, Delaware, in mid-January that the Bible can serve to bring Catholics and Protestants together, especially on a scholarly level.

The speakers were Dr. Edward Fay Campbell, Jr., professor of the Old Testament at McCormick Theological Seminary, Chicago, a Presbyterian; and Father Raymond E. Brown, S. S., professor of Biblical studies at St. Mary's Seminary, Baltimore.

Their audience of some 400 persons included Bishop Michael W. Hyle of Wilmington, several priests, clergymen of various Protestant denominations, and a rabbi. The Catholic Educational Guild sponsored the meeting.

Both speakers mentioned that for some years Jewish, Catholic, and Protestant scholars have maintained an exchange of ideas and of their findings in the Biblical sciences.

However, the « exchange » has been more frequent and more intensive in the past four or five years, the speakers agreed. The Dead Sea Scroll discoveries, on which Catholic, Protestant, and Jewish scholars have worked in close association in Israel, are one of the factors which have contributed to this development.

Now, Father Brown and Dr. Campbell said, many Catholic and Protestant seminaries are using each other's best works in the Biblical sciences, even each others translations of the Bible. Both speakers agreed that there is an atmosphere of friendly exchange and growing understanding undreamed of a generation ago.

There are still, however, areas of real and deep disagreement between Catholics and Protestants, such as the Protestant principle of the Holy Scriptures as the sole rule of faith; and the Catholic principle of the Bible plus Tradition as the rule of faith; as well as the opposing views of the role of the Blessed Virgin Mary, both speakers pointed out.

When the question was raised as to whether Catholic and Protestant scholars may produce a « common » Bible, both Father Brown and Dr. Campbell replied that the time was not yet ready for such a step. (*NC*)

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Prominent American Ecumenist Believes Realization of Unity Still far away

A prominent figure in American ecumenical circles is of the opinion that Christian unity is something that belongs to the distant future, despite recent successes of European Protestants and Catholics in dissolving many hostilities of the past.

« We must not think that Christian unity and the appearance of but one visible Christian Church is in the immediate offing », said Father Gustave Weigel, S. J. The professor at Woodstock College, Maryland, made this observation at a Church Unity Octave service in the National Shrine of the Immaculate Conception in Washington, D. C.

Europe, Father Weigel noted, is the site of the most succesful efforts at Catholic-Protestant understanding, but « hastening steps toward the entry of continental Protestantism into the Catholic Church are not visible ».

« Here and there », he remarked, « we find individual conversions of Catholic-minded Protestants, but there is no such tendency in the Protestant mass. In fact, it must be said that Protestant protagonists for the church union of all Christians do not consider that their movement means a return to Catholicism. One of their spokesmen, Bishop Hans Lilje of Hanover, has made this crystal clear ».

Progress towards unity, according to Father Weigel, depends on one « soul-trying » question that is yet unanswered:

« Did the Protestant Reformers of the sixteenth century restore that Church which Christ founded to its pristine purity, or did they leave it? »

He said that the question is of the utmost consequence and resolves itself to this: « Must the Protestant admit that all Protestant reform was a huge mistake, with the consequence that it and all its specific fruits must be abandoned, or must the Catholic admit at long last that the Protestant Reform was sustantially God-inspired and right in its intentions and aims?

« Neither of these two questions will today be answered affirmatively by the group to which it is relevant », Father Weigel said. (*The Pilot*)

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Prayer more than Dialogue Advocated by Unity Octave Speaker

Speaking on the opening day of the Unity Octave services at St. Patrick's Cathedral in New York City, Bishop John J. Wright of Pittsburgh affirmed that prayer and fasting are more effective in bringing about religious unity than « dialogue ».

« Academic discussion of doctrine », said Bishop Wright, « and increased friendly cooperation in good deeds within the human community have helped improve the climate for unity among men, particularly among Christians. But one can almost graph the steady growth of the desire for reunion through the Christian world in proportion to the increase of prayers for unity ... ».

Emphasizing his theme, the speaker declared that the unity of all Christians in the Church « can never come to pass through discussion or ' dialogue ' alone ».

« Discussion of theology and the ' dialogue ' incidental to it », he went on, « will become a mere intellectual parlor game ... unless the intellectual exchange is only part of the picture — indeed, a less important part. Dominating all must be prayer, prayer, and the searching of the heart which should be part of all prayer, to the end that the wills of men may be in perfect conformity to the will of Christ ».

Bishop Wright stressed that the obstacles to religious unity are « more often spiritual, moral, emotional, sometimes even temperamental » than they are intellectual.

« Such obstacles will not be overcome by reasoning and disputation so much as by prayer and fasting, by penitential discipline of the spirit and humble purging of the heart in order that Christ may be all and in all », he concluded. (*The Catholic News*)

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American Students at Fribourg University Sponsor Unity Meeting

The Columbia Society of American students at the University of Fribourg once again met with success in organizing a special Christian unity program during the Unity Octave of Prayer in January.

The Catholic speaker on the program for this year was Father Ceslas Spicq, Dominican, professor of New Testament exegesis at the University of Fribourg. The subject of his conference was: « The Bible and Confessional Exegesis ».

As representative of the Protestant side, Dr. Oscar Cullmann had as the title of his discourse « All those who call on the Name of the Lord, Jesus Christ ». Dr. Cullmann, a well known ecumenist, is professor of Sacred Scripture at the University of Basle and at the Institute of Higher Studies at the University of Paris.

The closing ceremony of the Octave observance at the University of Fribourg was the celebration of the liturgy in the Byzantine Rite.

This year marks the third time that the Columbia Society has sponsored a Christian unity program at Fribourg in conjunction with the Octave. (*NC*)

* * *

Protestant Prior Says Very Announcement of Council Furthers Unity

Speaking at Taizé, France, at the end of January, the leader of a French experiment in Protestant monasticism said that the proclamation of the coming ecumenical council was a « providential stimulus » to Christian unity. He asserted that the Pope's decision to hold a council « stirred up high hopes among Protestant laymen throughout the world ».

The statement was made by Pastor Roger Schutz who is prior of the monastery of Taizé in east central France where eight Catholic archbishops and bishops and sixty Protestant ministers met for three days last September to discuss Christian doctrine. The talks were hailed as highly significant after « four centuries of division ».

Now Pastor Schutz has edited a resume of the talks and has presented the text to some Catholic bishops before making it public.

In his address to a group of prominent Catholics who visited Taizé in January, Pastor Schutz referred to the meeting of last fall and commented on Protestant thinking concerning the forthcoming council.

« The simple announcement of the council has brought about a creative dynamism even among Protestants », he said. « Many Protestants, who were not expecting anything of moment now begin to have hope ».

Then, after terming the decision to hold the council a « providential stimulus », the Prior of Taizé continued:

« It stirred up big hopes among Protestant laymen throughout the world. It aroused their slumbering conscience ».

Pastor Schutz said that Protestants hope the Second Vatican Council will consider the following points:

— How the authority of the Pope, the authority of the bishops, and the authority of the Council are related.

— Linking more closely the study of Mary with the theology of Christ.

— How the Church may show itself first of all the Church of the poor, the oppressed and the hungry of this world.

— Dropping the word « return » in referring to Christian reunion. The term, he said, gives the impression that the Catholic Church demands an unconditional surrender, and is alien to the modern mentality which looks toward progress rather than return.

Pastor Schutz, who is founder of the Taizé community, was received in audience by His Holiness Pope John XXIII last October (*NC*).

* * *

Lutheran Group Advocating Reunion with Catholic Church Holds First Convention.

A new Protestant organization which maintains that differences between Protestant denominations can only be overcome through incorporation into catholic unity opened its first national convention near Hersfeld, Germany, early in March.

The group, the League for Reunion of Protestants and Catholics, did not, however, permit representatives of the press to attend the sessions of the convention. Publicity, according to the league president, the Reverend Max Lackmann, might hinder the association in its work, which at present has neither official support from the Catholic Church nor the approval of Protestant authorities.

The league was founded last July [1] by Pastor Max Lackmann (whose avowed acceptance of the papacy as the center of Christian unity brought about his suspension as pastor in Soest by the Westphalia Lutheran Synod in 1959) and two Lutheran laymen, Professor Paul Hacker of Bonn and Gustav Huth of Fuersteneck.

The league has its roots in Die Sammlung (the Gathering), the small but influential Christian unity movement founded in 1955 by the Reverend Hans Asmussen, former provost of the Lutheran cathedral at Kiel.

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[1] Cf. *Unitas*, winter 1960, pp. 265-271.

Pastor Lackmann and his immediate associates in the new league still continue as members of Die Sammlung. In fact, the league's convention was held at nearby Fuersteneck Castle where Die Sammlung holds many of its meetings.

Interviewed prior to the convention's opening, Pastor Lackmann said that he could give no information as to the number of members of the league. « I can only tell you », he declared, « that we already have friends, promoters, and members in several European countries and in the United States ».

With regard to the purpose of his organization, Pastor Lackmann said: « The league has no intention of setting itself up as a new church. It seeks to initiate a movement within, not outside, Evangelical Christianity, with the aim of taking an active part in preparing for reunification.

« The work we are going to do, in the first place, is not a work for our community, the league; we want on the contrary to be something of a focal point for Evangelical Christians whose intention is to belong to the one Catholic and Apostolic Church. We are not a club of discontented people, but we conceive our task as that of servants for Evangelical Christianity and for the Roman Catholic Church ».

The league's conviction that only incorporation into catholic unity can end present differences between Protestant churches was expressed in the constitution it adopted last December. The constitution, in a variation of Pastor Lackmann's statement, asserts:

« The league considers its task that of assembling and setting up of an Evangelical (Lutheran) community united with the Roman Catholic Church. It seeks to reach this goal through the regular prayers of its members; promotion of the spiritual life among them and within other Protestant communities, in a spirit of ecclesiastical catholicity; inter-Evangelical and inter-denominational dialogues and conferences; and the preparation of new Catholic-Protestant texts of the Mass and catechism ».

The league has issued an eight-page pamphlet setting forth its position and program, which includes the establishment of small cells of members both in Germany and abroad.

In January it began publication of a quarterly magazine called *Bausteine* (Building Stones). Its first issue includes articles on how the true and good elements in Lutheran worship could be incorporated into the Catholic liturgy, and how to regain Catholic elements that were lost as a result of the Protestant Reformation. (*NC*)

* * *

Anglican Churchman Appointed for Liaison with Vatican Secretariat for Unity.

The Church of England has announced that it is establishing a post in Rome for official liaison with the Holy See during the preparations for the Second Vatican Council.

The Anglican Church Information Office in London has revealed that Very Reverend Bernard C. Pawley, Canon of Ely Cathedral, is being transferred to Rome to take up the assignment.

« Canon Pawley will be a link between the Church of England Council on Inter-Church Relations and the Roman Catholic Secretariat for Promoting Christian Unity, of which Cardinal Bea is chairman », the announcement said.

In effect, Canon Pawley will be the Anglican counterpart of Father Thomas F. Stransky, C. S. P. of Milwaukee, who was assigned to a full time post with the Christian Unity Secretariat last October to handle communications with English-speaking non-Catholics.

Canon Pawley, who speaks Italian, is well known as a roving « diplomat » for the Anglican Church. He has made previous contacts with Christian groups in Germany, Belgium, France, and Italy, where he was a prisoner during World War II. He is married, and has been serving as treasurer of Ely Cathedral.

The Anglican announcement said that the Archbishops of Canterbury and York made the appointment so that Canon Pawley « may be available for information in response to the request of the Roman Catholic secretariat for closer contact and better understanding with the non-Roman Catholic churches » (*NC*).

* * *

Improved Catholic-Protestant Relations Cited in Columbia

The decision of Pope John XXIII to call the Second Vatican Council has been pointed out as being an important factor in creating better relations between Roman Catholics and Protestants in Latin America. This is the view expressed by Dr. Stewart W. Herman, director of the Lutheran World Federation's Committee on Latin America.

Lutherans in Latin America, declared Dr. Herman, « have as much freedom as they can desire for their work », and the « change in climate » is especially evident in Columbia.

Among the reasons for this, he said, were the change in government and Roman Catholic contacts with their « separated brethren » following the Pope's proclamation of the Ecumenical Council.

Dr. Hermann observed that one of Bogota's leading newspapers recently carried a photograph on its front page showing priests and ministers sitting down to discuss differences of religious faith before a large crowd in Cali.

« A few years ago », he remarked, « such a meeting would have been not only impossible, but inconceivable » (*EPS*).

AROUND THE WORLD

ROME

Cardinal Secretary of State Emphasizes Aims of Vatican Diplomacy

Domenico Cardinal Tardini, Vatican Secretary of State, has declared that Vatican diplomacy works constantly for « tranquillity, freedom, and the peace of men of all nations ».

In a recent address to the whole corps of diplomats accredited to the Holy See, Cardinal Tardini said:

« You yourselves are daily witnesses of the fact that Vatican diplomacy, which some people imagine to be so fertile in mysterious, tortuous, and dreadful maneuvers, actually strives honestly towards one simple and constantly pursued aim — the triumph of those moral and spiritual values for the tranquillity, freedom, and peace of men of all nations ».

The occasion for the Cardinal's address to the diplomats was a long delayed luncheon in honor of his birthday. It was to have taken place last year, but had to be postponed because of Cardinal Tardini's illness at the time.

Ambassador Joseph Kripp of Austria, dean of the diplomatic corps accredited to the Vatican, paid tribute to the Cardinal Secretary of State and to the diplomatic activity of His Holiness, Pope John XXIII.

In acknowledgment, Cardinal Tardini said: « We all consider as one of our principal duties the honor of receiving, listening to, and satisfying in the best possible way the highly distinguished representatives of the many nations that desire cordial relations with the Holy See. In fact ,your presence at the Vatican is for us a permanent tribute to all that is noblest and highest in the world: the moral, spiritual, and religious values of which the Supreme Pontiff is recognized as being the highest qualified custodian ».

In conclusion the Cardinal Secretary of State declared: « In our relations with Your Excellencies, we joyfully find the same sentiments that inspire us in our daily mission: loyalty, respect, and a desire for what is good » (*Oss. Romano*).

THE UNITED STATES

Scholar Cites Importance of Dead Sea Scrolls for Authenticity of Scriptures

The Dead Sea Scrolls are among the greatest discoveries of all time — if for no other reason than that they document the authenticity of the Bible. This is the view that Dr. Menahem Mansoor, head of the department of Hebrew and Semitic studies at the University of Wisconsin, expressed in a lecture to the students of Holy Cross Seminary at La Crosse, Wisconsin, early in March.

The ancient manuscripts were found between 1947 and the present time in caves on the northwest shore of the Dead Sea. The site is believed by most scholars to have been occupied by members of a Hebrew sect known as the Essenes.

« The Dead Sea Scrolls have been described as the greatest manuscript discovery of all time, and this is no exaggeration. It was really a one-chance-in-a-million find », Dr. Mansoor said.

From his own studies and from interviews with leading theologians and archaeologists interested in the subject, Dr. Mansoor declared that he can guarantee that « not a single scholar, not a single theologian » accepts the views of some writers that the Dead Sea Scrolls « would affect the uniqueness of Christianity, as it were, or would shake our faith, or even revolutionize our approach to the Bible ».

The importance of the finding of the scrolls, Dr. Mansoor asserted, is this fact: « Until the discovery of these manuscripts dating back to 200 B. C. to 100 B. C., the only Hebrew Biblical manuscripts we possessed dated only to the 10th century after Christ.

« Now the discovery of the Biblical manuscripts among the Dead Sea Scrolls takes us back 1,000 years nearer to the time when the Bible was written — almost to the time when the last book of the Bible was being written. This is of the greatest importance because some so-called scholars insisted that because we have no Hebrew manuscripts going back to the pre-Christian era, the Bible as we have it today is not the original Bible. They maintained that it was a medieval compilation of the original ».

Among some 400 manuscripts of goatskin and sheepskin, Dr. Mansoor pointed out, scholars have found every book of the Old Testament except the Book of Esther.

Since an Arab shepherd discovered the first scrolls in a cave in 1947, scholars have searched more than 350 caves, 12 of which

have yielded material — including manuscripts, artifacts, coins, and other relics dating to the period from 200 B. C. to 100 A. D.

The Dead Sea Scrolls have added a great deal to the history of religion, Dr. Mansoor said: « The New Testament scholars, both Protestant and Catholic, have stated more than once that their discovery has helped to make some of the Christian doctrines better understood ».

Some of the similarities between the Scrolls and New Testament writings, continued the University of Wisconsin professor, « certainly give us a better understanding of Christian origins. They have a considerable bearing on the study of the background of Christianity ... One scholar in Harvard found 500 verbal similarities in the Dead Sea Scrolls and the New Testament writings ».

« Every scroll that is being deciphered and translated », concluded Dr. Mansoor, «adds more to our knowledge, but certainly not one of them will ever shake or affect our faith ».

Among those present for Dr. Mansoor's lecture were: Mgr. John Paul, rector of Holy Cross Seminary, and members of the arrangement committee: the Reverend Melvin Frank, of the First Congregationalist Church; Rabbi Bernard Reichmann of the Congregation Sons of Abraham; Hyman Kaplan, president of the Congregation; and Bernard Sharp, president of the local B'nai B'rith. (*NC*)

United States Government Called upon to Recognize Eastern Orthodox as Major Religious Body

Proposals urging that Eastern Orthodoxy be designated as one of the four major religious bodies in the United States have been introduced into both the Senate and the House of Representatives in Washington.

Senator Clifford P. Case of New Jersey has sponsored a resolution to give Orthodoxy equal status with Protestantism, Catholicism, and Judaism, particularly with reference to governmental occasions calling for the representation of the different faiths. The Senator from New Jersey told the members of the Senate that the Eastern Orthodox number some 2,800,000 in the United States and that therefore it did not seem just that several federal agencies have « omitted Eastern Orthodoxy from projects in which Protestant, Catholic and Jewish faiths have been invited to participate ».

Similarly, in the House of Representatives the same proposal has been made by Representative James G. Fulton of Pennsylvania; it is now being studied by the House Judiciary Committee. (*The Pilot*)

* * *

ENGLAND

New Testament Appears in Modern Translation

A New Testament version in the English language of today has just been published in England. An inaugural service to mark the occasion was held in Westminster Abbey on March 14, the date on which the Cambridge University Press and the Oxford University Press began their work of printing close to 1,000,000 copies of the new translation for the English-speaking world.

Translated from the original Greek, the new version represents the work of thirteen years by competent scholars under the auspices of the principal non-Catholic religious bodies and Bible societies in Great Britain. The project was carried out under the general direction of Dr. C. H. Dodd, who declared:

« The new translation aims at presenting the content of the original in such a form that it may be read, so far as possible, as if it were the work of an English writer for an English public ».

This modern rendition of the New Testament has appeared in a handsome volume of 460 pages and has met with wide acclaim. The work of translating the Old Testament from the original Hebrew into present-day English, as part of the same project, is now proceeding.

English Queen to Visit Pope John in May

Queen Elizabeth II and Prince Philip will call on His Holiness Pope John XXIII on May 5 during their State visit to Italy, Buckingham Palace has announced. This will mark the first time that a British monarch has visited the Pope since King George V called on Pope Pius XI in 1923.

Queen Elizabeth visited Pope Pius XII in 1951 before she succeeded to the throne, and Queen Mother Elizabeth, together with Princess Margaret, called on Pope John in April 1959, despite the protests of some Protestant groups in Britain.

In December 1960,Pope John received visits from two other prominent British leaders: retiring Anglican Archbishop Geoffrey Fisher of Canterbury and Prime Minister Harold Macmillan. (*NC*)

* * *

GERMANY

East Germany Regime Seeks Catholic Loyalty Pledge

The communist regime of East Germany is putting fresh pressure upon Catholics there to bend them into subservience. To attain this end, the regime is working through the East German Christian Democratic Union, a party completely dependent on the ruling communist party and in no way connected with the West German party of the same name.

The latest strategem has come in the form of an appeal by the executive committee of the East German CDU urging the Catholic Church to improve its relations with the Red government, and to prove its loyalty to the communist state.

The occasion of this appeal was a letter of loyalty presented by the East German CDU to president Walter Ulbricht. According to the communist press, the loyalty letter was signed by 32,000 « Christian citizens », including 2,000 Catholics.

Informed sources in Berlin say that this maneuver is a new attempt to embarass the Catholic population, which has been standing firm against communist threats. Recently a campaign backed by the Red government to organize « peace meetings » of Catholics throughout the Soviet Zone failed to materialize because of Catholic firmness. (*Ansa*)

* * *

HOLLAND

Dutch Bishops Issue Publication on Second Vatican Council

The coming ecumenical council is designed to rekindle Christian life and not to be a cure-all for the world's problems, according to the Catholic Bishops of Holland. In a thirty-page booklet explaining the Second Vatican Council, the bishops say that its purpose is to study means « to renew and rejuvenate Christianity ».

« The Pope expects, and we do also, that the council will bring

on the inner purification and reformation of the life of the Church », the bishops state.

« The ecumenical council cannot perform miracles », they continue. « Every council has marked a turning point and a renewal of the life of the Church, but it has also brought forth disillusionments. Our world is not ripe for everything. The problems the council will have to solve are as numerous as they are varied ».

Subjects that the council might deal with, the bishops declared, are the differing concepts of life, such as the Marxist, the purely humanist, and the existentialist. Although Catholics cannot agree with these views, they added, each has elements of truth.

The bishops explained that general principles alone are no answer to problems of coexistence and cooperation in a society that is not entirely Christian. (*The Tablet*)

* * *

SPAIN

Government Meets Bishops' Opposition on Press Restrictions

The Spanish government, upon the refusal of Church authorities to support its proposed new press law which makes no provision for greater press freedom, has postponed further discussion of the question. The Ministry of Information notified members of the Commission for Drafting the Basic Law of the Press shortly before their scheduled meeting on March 6 that deliberations on the new legislation had been suspended.

Growing dissatisfaction with government control of the press — not only within journalistic circles, but also among intellectuals, university people, and workers — led the regime to set up the commission to draft a new press law. Thirty members of the commission are government officials, while three bishops and six priests constitute the ecclesiastical representation.

At the end of January the three episcopal delegates declined to attend a meeting of the commission on the grounds that some of their recommendations had been omitted from the draft proposing new legislation. Several months earlier Bishop Pedro Cantero of Huelva had made a similar plea for greater freedom of the press while addressing the Journalism Institute of the new university of the Opus Dei in Pamplona.

The Ministry of Information was preparing a draft law concerning the press on its own. In announcing cancellation of the

March 6 meeting, it stated simply that it needed to study proposals by various members of the commission in preparing a new bill. (*NC*)

* * *

POLAND

Catholic Primate Appeals for Loyalty of Clergy in New Wave of Persecution

In late months the Polish Government has been quietly applying increasingly heavy pressure on the churches in Poland and restricting religious freedom by various measures. Practically all religious instruction has been eliminated from schools, and priests and parishes have been subjected to further taxation. Seminaries as well have been more heavily supervised, and their libraries have been placed under censorship.

In view of this growing persecution, Stefan Cardinal Wyszynski, the Catholic Primate of Poland, recently addressed a serious letter to his 15,000 priests in which he appealed for their dedicated loyalty in the face of a determined and growing communist oppression. The Cardinal revealed the grave nature of the situation by calling upon the clergy to be ready for any sacrifice in defense of the Church — « Even punishment, exile, loss of freedom ».

On two different occasions in March Cardinal Wyszynski delivered courageous sermons in which he made clear the intransigeant opposition which faces Polish Catholics today. He is reported as saying on March 26: « There subsists an integral and extremely complex organization which is attempting to drive out (the idea of) God from our hearts and to wipe out the traces of His existence from our personal lives ... Christ, for whose destruction a great deal of money is being spent in our Poland, comes to us nevertheless as a gentle King ».

The situation in Poland is today a very tense one, and only time will tell how it is to resolve itself. (*Ansa*)

* * *

SWEDEN

Lutheran Bishops Petition King on Marriage Laws

The bishops of Sweden's State Lutheran Church have sent a petition to King Gustav Adolf asking for the annulment of the law

which makes it an offence for them to refuse to marry divorced persons in church.

The action was taken after one of their number was fined recently for a « dereliction of duty » in refusing to officiate at a second marriage for a person who had been divorced.

At present, ministers of the Swedish church are obliged by law to marry all couples requesting a church wedding, and offenders are subject to fines up to 1,000 Crowns and imprisonment up to six months.

The petition drawn up by the Swedish bishops was forwarded to 2,687 incumbents, of whom 1,500 signed their names in approval. (*EPS*)

* * *

INDONESIA

Catholic Hierarchy Established by Pope for Indonesia

His Holiness Pope John XXIII has set up a Catholic hierarchy in Indonesia, erecting six archdioceses and 17 dioceses.

The Indonesian Republic thus becomes the second Asian country to whose increasing ecclesiastical maturity the Holy See has given such explicit recognition in a comparatively short time. It was just last November that Pope John erected a hierarchy for Vietnam.

The step taken by the Pope means that the administrators of Church jurisdictions in mission territories are advanced to the rank of Ordinary, with the same powers of a bishop over his diocese.

Java, the most populous of the islands in the 3,000-mile network comprising the Republic of Indonesia, was given two archdioceses. They are Semarang, seat of the nation's first native bishop, and Jakarta, the national capital. Metropolitan archdioceses were also established at Pontianak, Borneo; Macassar, Celebes; Medan, Sumatra; and Ende, Flores. The latter island has the highest proportion of Catholics in predominantly Moslem Indonesia; and the Archdiocese of Ende, centering in the principal city on Flores, is the largest Catholic see. Nearly 25 per cent of its 1,350,000 people are of the Catholic faith. (*Fides*)

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AUSTRALIA

Catholic Archbishop and Protestant Leaders Warn Youth of Wrong Influences

Norman Cardinal Gilroy, Archbishop of Sydney, has joined Protestant church leaders in urging the nation's youth to spurn the « substitute gods » of modern society.

The statement, signed by Cardinal Gilroy, Anglican Archbishop Hugh Gough of Sydney, and Dr. W. H. Watson, president of the New South Wales Council of Churches, complained that young Australians are being subjected to a « babel of a thousand voices implicitly or explicitly denying the existence of God or the validity of His Commandments ».

In their message the church leaders asserted that a « tremendous and enticing literature glorifies the substitute gods of wealth, power, prestige. and pleasure ».

« If the young are induced to model their lives upon such examples » they continued, « they must inevitably reap a harvest of misery for themselves and disaster for the nation ».

The leaders, however, paid tribute to a spirit of companionship « which has become something of an Australian ideal ». They said that this ideal « is seen at its finest and brightest among youth » (*NC*)

BOOK REVIEWS

Bernard Leeming, S. J., *The Churches and the Church*: a Study in Ecumenism. Darton, Longman, & Todd: London, 1960, 340 pages.

One can easily surmise what an impressive amount of activity — both intellectual and structural — has been going on in the Christian world ever since the Edinburgh Conference of 1910 marked the beginning of the modern ecumenical movement. But the reading of the present volume *The Churches and the Church* by Fr. Bernard Leeming, S. J. makes one even more keenly aware of the vast extent that this movement has reached in our day in the ranks of Protestants, Orthodox, and Catholics. As its subtitle indicates, this work by the noted English Jesuit is a study of the ecumenism of our times; and it is indeed an intensive study. The copious footnotes alone, which appear throughout the course of the book, are evidence of the great amount of preparation which must have gone into the making of this volume.

The Churches and the Church took its origin from the Lauriston Lectures for 1957 which Father Leeming delivered at Edinburgh at the invitation of His Grace, the Archbishop of St. Andrews and Edinburgh. This fact will explain the more extensive treatment allotted in its pages to the relations between the Presbyterians in Scotland and the Anglicans. Yet at the same time the author treats his general theme quite amply and offers his readers an excellent survey of the ecumenical movement, especially as it has been crystallized in the World Council of Churches, which represents the greater part of world Protestantism and a number of the Orthodox Churches. It would be difficult, indeed, to find another work in English by a Catholic author which could give a comparable picture of the inner workings of the World Council. This point in itself makes the present work a valuable source of information on this subject as well as one of absorbing interest.

The Churches and the Church consists for the most part of seven chapters, and it would be well to list their titles here to reveal the main themes discussed. The chapters are in order: « The Ecumenical Movement »; « The Rise of the Impulse to Unity »; « De-

velopment in Ecumenical Thought »; « Ecumenical Strains and Stresses »; « The Attitude of Ecumenists towards ' Rome ' »; « The Catholic Attitude towards Ecumenism »; « Catholic Principles Relative to Ecumenism ».

Each of these topics is carefully treated by the author who for years has followed closely the developments of ecumenicism. (It will be remembered that Father Leeming, together with Msgr. W. G. Willebrands of the Vatican Secretariat for the Union of Christians, was one of the Catholic observers of the meeting of the Central Committee of the W. C. C. at St. Andrews, Scotland, last summer). As an exponent of the Catholic position, he is clear and forthright in presenting that stand to the non-Catholic mind. His pages, for example, on the Catholic's feeling for his Church are admirable for the insight they are calculated to convey to those not of the Church of Rome. He is likewise most sympathetic towards Protestants in their efforts for unity, and while not underestimating the distance still to be covered, he is always ready to give the most optimistic interpretation possible.

The following citation (p. 211) offers us an example of Father Leeming's positive outlook regarding the various aspects of the ecumenical movement: « A Catholic », he writes, « conscious of the unity of his own Church, sees among his separated brethren unity in desire and in effort, but bewildering disunity in fact. Those outside the World Council are split into countless sects; those within are also divided: Orthodox and ' Protestant ', episcopalian and non-episcopalian, presbyterian and congregational, ' evangelical ' and ' liberal '. Within the denominations individuals and groups are deeply divided. A Catholic, viewing these divisions with sincere grief, cannot even appear to approve principles from which he believes disunity springs, or neglect of principles on which alone he believes unity can subsist.

« There are, however, reasons for hope: the widespread conviction that divided Christendom is contrary to God's will and is a scandal; constant appeals for prayer and for repentance; a renewal in religious studies, biblical, doctrinal, liturgical, ascetic, and historical; a greater share taken by the laity in the apostolate; interest in forms of Christian worship and readiness to make changes; growing respect and understanding among Christians, fostered by diverse frank and charitable ' encounters ', personal and written; appreciation of the non-doctrinal factors causing divisions, and of the urgency of Christian consolidation in the face of the growing preponderance of non-Christians in the world. These signs are solidly hopeful ».

The author examines at length many of the most important

issues at stake between Catholics and Protestants and shows at what points agreement may be more easily reached. Among these are: the notion of the Church, authority, infallibility, episcopacy, the sacraments, and devotion to the Blessed Virgin Mary. In this particular respect, Father Leeming has a wealth of cogent exposition to offer — something that any student of ecumenicism might well profit from.

In addition to these informative chapters, the noted Jesuit theologian makes ready at hand for the purpose of reference several very useful documents which he reproduces in the appendix of the book. These are: « The Meaning and Use of the Word ' Church ' » (drawn from various sources with commentary); « The Instruction of the Holy Office of 1950 »; « The Prospectus of the Unitas Association »; « The Pastoral Letter of the Dutch Hierarchy, 1948 »; « The Toronto Declaration by the Central Committee of the World Council of Churches »; a summary of the Report of April 1957 dealing with Anglican and Presbyterian relations.

Another important feature of this work consist in an ecumenical bibliography of thirteen pages classified both as generally relating to the ecumenical movement and as specifically dealing with one or the other religious body.

The reader might feel that a more adequate treatment could have been accorded to the Orthodox contribution to ecumenicism, and also that more could have been said of the *Una Sancta* movement in Germany, of the activities of the Monastery of Chevetogne, and of the *Istina* center in Paris. But Father Leeming does not pretend to be exhaustive. « I am sadly aware », he writes in the Epilogue, « that, in spite of my sincere efforts, some things may have been omitted and other things not rightly said ». The fact remains, however, that *The Churches and the Church* must be considered a major addition to the list of the ecumenical publications of our day, and as such it is to be highly commended.

GERMANUS TOMAINO, S. A.

H. SCHÜTTE, *Um die Wiedervereinigung im Glauben*, 3, Aufl., Essen 1960, Verlag Fredebeul & Koenen, pp. 208.

This book by the Abbé Schütte is, after only two years, in its third edition; the first appeared in 1958 and the third, with a printing of some 17,000 copies, in 1960. This is an evident sign that the work, which is handsomely bound and easily readable and having the attraction of a continuous enthusiastic dialogue, fully corres-

ponds to the hopes and exigencies of the public and to its interest in ecumenical matters. This is a sign also that the book is, before all else, a stimulating one, for it urges the reader to reflect, to think over again, to discuss in order to throw more light on the serious problem of reunion. All this goes to explain the value of this work which is, in reality, quite considerable. In fact, of the numerous books on unity that are being published today, there are few that merit the praise of having stirred up as much interest as the present volume.

The title (*For the Return to Unity in the Faith*) reveals at once the main lines of the program developed in this book. It is not a question here of some vain religious feeling, of a mere pragmatical external co-operation, but a reunion in the faith in the genuine sense, and not in a way that would compromise dogma or doctrine. The Abbé Schütte's basic principle is clear, sound, and evident. He states it boldly, and repeats it even in the face of the most arduous dogmas. His development of it carries us through eight chapters: Unity in Our Lord's prayer; the doctrine of justification; the Church; the primacy of Peter and of the pope; veneration of the Saints and of the Blessed Virgin Mary; a short survey on Orthodoxy; the ways to union. Each chapter is set up in the form of a diptych, in which the Evangelical and Catholic positions on the same argument are presented.

On the other hand, however, the concrete realization of this program, as it is proposed by the author, will not meet with unqualified approval; on the contrary, it will give rise to certain reservations and justifiable criticism. The most weighty objection is this: if it is permitted, if it is useful to show the numerous convergences of present Evangelical thought with respective Catholic doctrines, and in this regard paralleling numerous citations from very different authors, it also remains true that almost inevitably, this method, as we find it here, just touches superficially the most serious questions without penetrating into the depths of the ecumenical problem. This is said rather in the form of an observation and not properly in criticism of the book. Obviously, when one enters into the thick of unitive questions, he must choose a determined path; and particularly at the outset, where we find ourselves today, a panoramic orientation is useful, even necessary, and, above all, interesting. However, it seems to us that different citations, which are often very short, taken from writers and books of unequal value (as, for instance, when one notices, with a sense of uneasiness, a Baumann placed on the same level with a Bultmann — p. 128 and elsewhere) generally leave the reader with an over-all impression which does not correspond to the reality

of the present situation and of historical development. It is our opinion that the impression left, on the whole, seems too optimistic.

One or the other of these citations, though very interesting in itself, if put back in its own context; would not seem so promising, especially when one thinks of the general character of its author and of the *attitude of mind* which is his and of which he is more or less an exponent. We readly grant that in the choice of texts there is considerable range left for individual evaluations; and each writer has the right of selecting according to his own preferences. However, it would be necessary for future editions to complete at least the more important citations which bear the weight of the argumentation where they appear inadequate and difficult to corroborate. In this way, the book would continue its stimulating influence.

The great truth that this study makes us recall is that almost all the Catholic doctrines in a certain way meet with an intellectual need, fundamentally compatible and affinitive, which underlies all the explicit negations and polemical opposition with reference to those doctrines. However that may be, the affirmation that « the difference between the patrimony of faith of the Catholic Church and that of at least some of the Evangelical confessions is relatively small (ist verhälnismässig gering — p. 118) seems to be unwarranted. The gap is too wide to risk such a conclusion without the necessary reservations.

Doubtless, a great process of reappraisal is now going on, but its stage of development does not yet seem to have reached the point of justifying the question: Given the wide area of agreement, does separation have, as it were, a sufficient reason for existing? True, separation has never had, theologically speaking, a sufficient *raison d'etre,* for Christ's will has always been, and still is today, the union and unity of all believers. The *rapprochement* of ideas, as is evident at the present time, has not covered over all the crevasses and divisions, not even in the matter of justification, in such a way that to the trained eye of the theologian all differences would seem to have practically disappeared.

The conclusion which the Abbé Schütte seems to have drawn points up in the theology of our time a high degree of agreement between the content of the Catholic faith and that of Evangelical belief, if interpreted at their deepest level and in their real intent, although not yet completely explicit. This affirmation, which has been repeatedly made, has come almost as a surprise to the Lutherans themselves. Accordingly, the Evangelical Academy of Westphalia on May 30, 1960, posed the question as to whether the thesis of the Abbé Schütte accorded, in effect, with Catholic doctrine. A

letter of Cardinal Bea [1] gave the just response that the book bears the *imprimatur* and that it had obtained a noteworthy assent from both bishops and theologians and that therefore it is in substantial agreement with Catholic teaching; while with regard to particular points, serene theological discussion would have its word to say and would eventually come to a more precise judgment in the matter.

With reference to this, the opinion expressed by Fr. Thomas Sartory seems to us a most judicious one. He declares that it is well to have discussions between Lutheran and Catholic theologians, but one must avoid the danger of limiting the selection to those who are in almost complete harmony with one another. This method is not sufficient and would not bring about truly satisfactory results. Besides, one must not overlook the fact that Lutheran thought, unlike that of Catholics, is more easily given to a dialectical form and thus opposes affirmations with counter-affirmations in order to bring into relief the very complexity of thought. (*Christlicher Sonntag,* nr. 28, IX-VII-1960, cited by *H. Korrespondenz,* XIV, 1959-60, pp. 491-492).

In conclusion, I should like to repeat that this fine book of the Abbé Schütte is most stimulating and as such will serve towards a further deepening of the questions which he schematically proposes to us with the insistence upon the definite urgency and the profound seriousness of these problems.

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[1] Cf. *Unitas,* Vol. XII, 1960, p. 197.